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THE

# MISSIONARY HERALD.

VOL. XCVII. — SEPTEMBER, 1901. — No. IX.

FULL notice of the Annual Meeting of the American Board, which is to be held in Hartford, Conn., October 8–11, will be found in our advertising pages.

**The Annual Meeting.**

The people of Hartford are making preparations for a large assembly, and we have every reason to believe it will be a gathering of unusual interest and power. As it will immediately precede the Triennial Session of the National Congregational Council, which is to be held in Portland, Me., it is to be expected that many will be present from distant parts of the country who otherwise might not be able to attend. Let there be much preparation for this meeting in the prayers of Christians.

THE photo-engraving on the cover of this number presents a group of translators who for the last six months have been in session at Shanghai, engaged upon a revision of the Scriptures in the Mandarin Colloquial. So long ago as the great Missionary Conference at Shanghai in 1890, preparations were made for the translation of the Scriptures in three forms, the Mandarin Colloquial, the easy Classical (Wenli), and the higher Classical. The Mandarin Colloquial is spoken by nearly three-fourths of the population of China, though with a number of dialectic variations. The attempt is now made for the first time to unify these dialects and to produce a Bible which can be read easily by all the Mandarin-speaking people of China. Dr. Chauncey Goodrich, who is himself a member, reports that the committee on this version is made up of men from six different sections in northern, central, and western China, and after a sitting of six months they have just completed the four Gospels and the book of Acts. The work has been slow and, prior to this year, it has been with very little conference between the members of the committee. Dr. Goodrich writes, "How little the Boxers guessed that they were setting our hands free for this great work." So important and difficult is this undertaking that Dr. Goodrich has asked to be released from direct connection with the American Board that he may devote his whole strength to this work which seeks to give the Bible in an acceptable form to one-sixth of the population of the globe. In the photo-engraving the members of the committee are seated as follows, beginning with the reader's left: — Henry M. Wood, D.D., Am. Presb. (South); Rev. Mr. Clark, China Inland Mission; Rev. C. W. Mateer, D.D., Am. Presb. (North); Rev. Chauncey Goodrich, D.D., American Board; Rev. F. W. Baller, China Inland Mission.

**Scriptures in Mandarin.**

**Honoring the Martyrs.**

Someone has said that "the only way in which the church can honor the martyrs which she sent forth from her bosom is to finish the work which they laid down." The only way should be understood as meaning the chief way. It would be better to say that except as the church completes the work the martyrs laid down, they cannot be truly honored. The first thing to be done, the most fitting and most lasting monument to their memory, is the reëstablishment of the many enterprises which they carried on. When this matter is attended to, it will surely be most suitable that a monument of stone or brass, or some memorial building, should bear the names of those who have laid down their lives for Christ's sake. It will be seen by the list of contributors for such a memorial, printed on a later page of this number, in accordance with the suggestion made in our last issue, that many are interested in this proposed memorial. Many more names will doubtless be added as soon as the proposal is more widely known.

**Relief for Shansi.**

Rumors of sad destitution in the province of Shansi in China have been coming from various quarters, but until recently it has been impossible to get definite information or to send relief because of the disturbed conditions prevailing. It has not been safe for foreigners to cross the borders of the province, and the passes through the mountains were guarded most strictly. But as will be seen from the letter of Dr. Atwood, printed on another page, the authorities at Tai yuen-fu, the capital of the province, seem desirous of a settlement of the troubles, and have sent an escort for missionaries who might enter and negotiate. Appeals for help have been printed in the *Christian Herald* of New York, and the editor of that paper has already received and cabled to Tien-tsin no less than $40,000. He has appointed Dr. Arthur H. Smith chairman of a relief committee, and reliance can be placed upon the wisdom and care with which these funds will be expended. An expedition was prepared in Peking and Pao-ting-fu to carry in this relief. In this party there are eight missionaries and no other foreigners, our American Board being represented by Dr. Atwood, who will be at home in Shansi. The report of what they find will be awaited with deepest interest.

**The Awakening in Japan.**

Our brethren in Japan seem to be too thoroughly absorbed in their present work to send particulars in regard to the religious movement about them, but they write in good cheer and with large anticipations of a spiritual awakening which shall deeply move the empire. Under date of June 1, a missionary from Osaka writes: "It is good to see and hear what our eyes and ears see and hear these days. Do continue, and tell the friends to continue, to pray for Japan." Dr. Learned, of Kyoto, under date of July 2, reports that the union evangelistic campaign goes on with energy, and that for the next two weeks meetings were to be held at eleven places in Kyoto, three nights successively at each place. At these services the preachers are both Japanese and foreign, and of all Protestant denominations, except the Episcopals.

**Financial.**

The most important financial report of the year is in this number of the *Herald*. But few days are left before the books close for the year. As is usual, receipts will be counted into the current fiscal year if received by the 7th of September. This gives opportunity for all, in every part of the country, to make return. Below will be found the record for the month of July, and for the eleven months of the year: —

| | July, 1900. | July, 1901. |
|---|---|---|
| Donations | $48,788.26 | $55,266.91 |
| Donations for the debt | 50.00 | 80.00 |
| Legacies | 13,943.50 | 5,502.94 |
| | $62,781.76 | $60,849.85 |
| | 11 mos., 1900. | 11 mos., 1901. |
| Donations | $477,326.09 | $441,692.69 |
| Donations for the debt | 868.80 | 1,004.00 |
| Legacies | 111,740.71 | 117,835.75 |
| | $589,935.60 | $560,532.44 |

Decrease in donations for eleven months, $35,633.40: increase for the debt, $135.20: increase in legacies, $6,095.04: net decrease, $29,403 16.

It will be remembered that the receipts from donations have not equaled those for the same months of last year. There has been a shrinkage nearly every month. The July receipts, as reported above, are a happy exception, for which we are glad. The decrease for the year, however, and the probable shrinkage in legacy receipts compel much solicitude at this time. We are disappointed in not receiving certain income which we felt would be forthcoming in July. There is now time, before the year closes, to rally with gifts, large and small, and make up the deficit. We make these suggestions in the hope that all readers will try to follow some one of them.

**Suggestions.**

Will not all the churches see to it that all sums held for the cause of foreign missions be sent to the treasurer at once? Some of the weekly offerings may be on hand, a portion of which are designed for the American Board.

Will not our Sunday schools search their treasuries, if perchance they may have an offering for the work of the Board? An offering on the first Sunday in September would be in time.

We have many friends, in all parts of the country, who are wont to send a personal offering to the Board once or twice each year. Have any of these offerings been forgotten? Let this be a reminder.

We invite offerings of every kind from all sources. The Woman's Boards are in need of help, prompt and generous. Our call is for an immediate rally before the 7th of September, when the books are closed.

**A Missionary Library.**

The Student Volunteer Movement, which prepared the library of seventeen volumes called the Student Missionary Campaign Library, has prepared another library, to be known as Missionary Campaign Library No. 2. It consists of twenty volumes, the publishers' price of which is twenty-one dollars, but the set is sold for ten dollars. Address Student Volunteer Movement, 57 Washington Street, Chicago.

**The Indemnity from Turkey.**

The Department of State at Washington has formally acknowledged the receipt from Turkey of the indemnity for the losses sustained at the time of the massacres in 1895. This official news is most gratefully received. The distribution to the several claimants will be made as soon as practicable.

**The Deputation in India.**

The Deputation to India, which reached Colombo June 5, reports itself on July 1 as in Jaffna, having had a most cordial welcome from the missionaries and natives. At that date it had already accomplished much in visiting the stations, as well as much of the best mission work of Ceylon outside that of our own Board. The party are in good health and spirits, and are by no means prostrated by the heat.

**A Jubilee.**

The twenty-seventh day of August is the fiftieth anniversary of the arrival in India of Rev. and Mrs. Lemuel Bissell to join the Marathi Mission. Mrs. Bissell is still in effective service, and the anniversary is to be commemorated by the mission at Ahmednagar. We shall hope to have for our next number some special memorial of the prolonged and efficient services of this honored servant of Christ.

**Silver Bay Council.**

The readers of the *Herald* will be interested in the report of the Silver Bay Council, as given upon another page, by Rev. J. H. Selden, D.D., of Greenwich, Conn., who was one of the active participants. This article confirms other reports which have been made at our rooms of the successful outcome of the meetings. The place of meeting and the hospitality afforded were all that could be desired. The program of the meetings and the hours of recreation were happily blended, making the occasion memorable.

**Dr. Wood and President Lincoln.**

An incident relating to President Lincoln is brought to mind by the death of Dr. George W. Wood, which is noticed in another column. In 1862 Dr. Wood, then Secretary of the Board, was sent to Washington to confer with the government about certain of the missions of our Board among the Indians of the Northwest, and he then had a protracted interview with President Lincoln. This was in the time of the Civil War, yet President Lincoln made intelligent inquiries in regard to missionary work, both among the Indian tribes and in Turkey, where Dr. Wood had labored. Of course the matters connected with the war were referred to. As they were parting, Dr. Wood reminded

Mr. Lincoln that more prayer was being offered for him than was made for all his predecessors in the presidency, from Washington down to that day. Mr. Lincoln, pressing the hand of his guest, and with moistened eyes and a voice tremulous with emotion, replied, "Be assured that I do prize and heartily desire the prayers of all who know how to pray." Dr. Wood remarked that he should never forget the calm and confident expression of that wan and wearied face as Mr. Lincoln "spoke of God as the foundation of his hope for our country and for himself."

**Death of Dr. E. B. Underhill.**

Dr. Underhill, the eminent Secretary of the English Baptist Missionary Society, died on the eleventh of June, at the age of eighty-eight. Dr. Underhill came to the secretaryship in 1849. He was not ordained as a minister, but he was a man of exceptional ability both in business and literary lines. He visited the missions of his Board in nearly all parts of the world — on the Continent of Europe, India, Africa, and the West Indies, and being thus made familiar with all their operations, was able to render most efficient service in counsel and direction. For twenty-seven years he filled this responsible post, and on retiring he was made Honorary Secretary, continuing his attendance at meetings and serving the cause to his utmost strength down to the end of his long life. He was a man greatly loved and honored.

**Concerning Looting.**

An article in the *Forum* for July, entitled the "Ethics of Looting," by Rev. Gilbert Reid, indicates a singular mental or moral confusion on the part of the writer. He first defines the word loot as meaning the "spoils of war." But in any just definition spoils means plunder; it means booty by which the spoiler is enriched. The writer of this article, in the larger part of his paper, loses sight of the just distinction between loot and the seizing of property, not at all for enrichment, but solely for the supply of needed food, raiment, and shelter. In one sentence Mr. Reid says, "Looting, extortion, and blackmailing existed, but the charges cannot be laid at the door of American or English missionaries," yet, in another place, he includes missionaries with merchants, and soldiers, and generals, as having "all been looting." The manifest contradictions in the article seem to arise from a loose use of the term loot, which is most unfortunate, to say the least. Our missionaries would repudiate with their whole souls the charge of looting in the sense in which Mr. Reid sometimes uses the term. They have never taken a single article as the "spoils of war," either for their own enrichment or the enrichment of their converts. It is only fair to say that the writer of this article in the *Forum*, though formerly a missionary, is not now connected with any Board, but is working independently. We are frank to say that, while the article contains many just observations, its whole tone, as well as some of its specific statements, strike us most unpleasantly. The subject is a serious one, — quite too serious to be touched so lightly, and with such lack of discrimination. We trust that no one will assume that this article presents the basis on which our missionaries in China justify their procedures.

**New Recruits.**

It is a great gratification to report the sailing of a missionary physician and his wife, to be located at Harpoot, Eastern Turkey, and to give their likenesses on this page. Dr. Henry H. Atkinson's parents were missionaries of the American Board in India from 1867 to 1876, and he was born at Ahmednagar, India. His father, after his return to America, was pastor of Home Missionary churches in Iowa and South Dakota. Dr. Atkinson was graduated from Iowa College in 1893, after which he taught for three years in the state of Washington. Subsequently he studied medicine at the Cooper Medical College in San Francisco, receiving his degree of M.D. in 1900. Prior to and since his graduation, he has spent much time in hospital work. He was a leader in the Student Volunteer Band while in college, and it has been his ambition for many years to become a medical missionary. Mrs. Atkinson, whose maiden name was Tacy A. Wilkinson, was born in Nebraska, and has lived in Kansas and Oregon. After teaching for a time she entered the Pacific University, where she was graduated in 1899. In now going to foreign missionary service she is carrying out a long-cherished desire. Harpoot has long been pleading for a medical missionary, and will welcome heartily Dr. and Mrs. Atkinson to a most hopeful field of labor. The Turkish government requires that a medical examination for license to practice shall be taken in either the Turkish or French language, and Dr. Atkinson will spend a few weeks in Paris, on his way to Constantinople, in further preparation for his examination in French. Other new recruits are Rev. and Mrs. Albert E. LeRoy, who have just sailed to join the Zulu Mission. Mr. LeRoy is of Swiss descent, though

DR. H. H. ATKINSON.

MRS. T. A. ATKINSON.

REV. ALBERT E. LE ROY.

he was born in Pennsylvania. Trained in the public schools, having taken a full business course, he supported himself as a shorthand writer while pursuing his studies, and was thus enabled to take the college course at Wabash College in Indiana, receiving the degree of A. B. in 1897. His theological studies were pursued at Auburn and Oberlin, graduating from the latter institution the present year. He served as an enlisted soldier in the Spanish-American war. There was a period in his life when he refused to attend missionary meetings or to read of missionary work, fearing that he should be constrained to engage personally in this service, but for some years now he has been deeply interested in the missions in Africa, and has been gladly convinced that this is the field in which he should spend his life, and so he writes, "In nothing have I seen God's hand quite so clear as in his leading me to desire foreign service." Mrs. LeRoy, whose maiden name was Rhoda A. Clarke, is a member of the First Congregational Church of Oberlin, but was born in Iowa. She graduated from the classical course in Oberlin in 1898, and has since been a successful teacher, and brings abundant testimony that she is peculiarly well fitted for missionary service. The Zulu Mission, to which Mr. and Mrs. LeRoy are going, is greatly in need of reënforcements, many of its members being advanced in years and suffering from physical infirmities. Rev. Mr. Goodenough now returns to this mission after his furlough in America.

MRS. R. A. LE ROY.

Another recruit whom we gladly welcome is Miss Sophie S. Holt, who was born in Somerville, Mass., but has lived in Duluth, Minn. Her studies were pursued in the Northwestern Christian College at Excelsior, from which she graduated in 1895. Afterwards she entered the University of Minnesota, graduating from there in 1899. She has been an instructor in Greek and Latin, and brings excellent testimonials from the institutions where she received her education. She goes to Western Turkey to be associated with Mrs. Baldwin in the girls' school at Broosa, an important institution which has needed just such help as Miss Holt will be able to render. Rev. and Mrs. T. T. Holway, recently of Maplewood, Mo., have also just sailed, to join the European Turkey Mission, and we hope to give their likenesses in our next issue. These new recruits, and others who are to leave early in the autumn, we commend to the sympathies and prayers of all our constituency.

MISS SOPHIE S. HOLT.

**A Return to India.**

Dr. Van Allen, of Madura, reports that on his return, after his furlough in America, he met with a royal reception from the people, and though reaching Madura at eight o'clock in the evening, he began his second term of service as a medical missionary at three o'clock the next morning. Now every bed in the hospital is occupied and patients are lying on the floor. Every hour of the day the Bible and Christian truths are brought before the patients, and they are slowly learning the superiority of the ideas brought them. Dr. Van Allen writes that in the southern part of India the season is an exceptionally good one, rains having fallen in abundance, and vegetation is flourishing. And he adds with enthusiasm, "I do love India, and I do love the natives and their ways!"

**Gift Out of Poverty.**

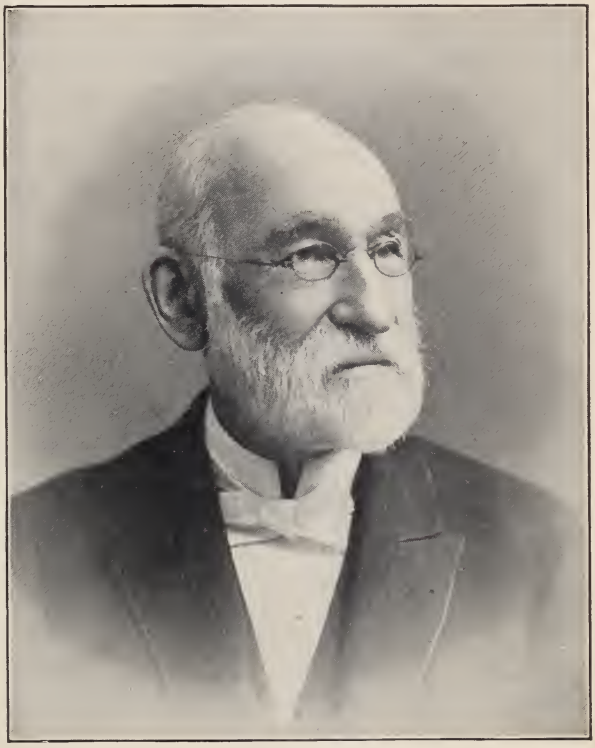
If gifts are measured not by their size but by their cost, a contribution just received for the China Famine Relief Fund from the Christians in India, and specially from the rescued famine girls, boys, and widows, will be accounted as most precious. Dr. Abbott sends the sum of sixty-five dollars received from these donors through the agency of his Christian newspaper in Bombay, the *Dnyanodaya*. These donors express themselves as so thankful for what has been done for them that they wish to help those who are suffering in China. The sum may not seem large to us in this favored land, but it is the result of a vast amount of self-denial, such as few in this land are familiar with. May the blessing of the Lord rest upon these generous givers!

# REV. GEORGE W. WOOD, D.D.,*

MISSIONARY AND MISSIONARY SECRETARY.

ANOTHER of the veterans connected with our foreign missionary work has passed from earth. For sixty-three years Dr. George W. Wood has been connected with the American Board, forty-eight of these years in active service, and, on July 19, at Geneseo, New York, at the ripe age of eighty-seven, the Master called him to the rewards of heaven.

The main work which Dr. Wood rendered to the missionary cause is so far in the past that comparatively few of the present generation are aware of the extent of his services. He was born in Bradford, Mass., February 24, 1814, was graduated at Dartmouth College in 1832, after which he taught for a few years at Elizabethtown, N. J., at the same time studying divinity in private, though spending some time at Princeton Theological Seminary. He was appointed as missionary of the Board in 1836. This was the period when the famous financial panic was prevailing, on account of which no new missionaries were sent to the field. Mr. Wood spent several months in visiting churches in the interests of missions and in pastoral work, and not until May 25, 1838, did he and his wife embark for Singapore, arriving there September 17, 1838, after a passage of 115 days. Mrs. Wood died the next spring, and her husband returned to America, with his infant daughter, in 1840. The Prudential Committee decided to relinquish the Singapore Mis-



GEORGE W. WOOD.

* GEORGE WARREN WOOD, born at Bradford, Mass., February 24, 1814; graduated at Dartmouth College in 1832; ordained, Morristown, N. J., May 16, 1837; embarked for Singapore from New York, May 25, 1838; transferred to the mission to Western Turkey, 1842. Corresponding Secretary of the American Board from 1852 to 1871. He rejoined the Turkish mission in 1871, retiring from active service in 1886. Died at Geneseo, N. Y., July 17, 1901. Married (1) April 24, 1838, Martha M. Johnson, who died at Singapore, March 9, 1839. (2) In 1841, Martha Briggs, who died at Brooklyn, N. Y., May 13, 1852. (3) January 18, 1855, Mary S., daughter of Thomas Hastings, who died in New York, March 4, 1862. (4) Sarah A. H. McNair, August 25, 1869.

sion, and Mr. Wood was transferred to the mission in Turkey, arriving in Constantinople May 14, 1842, with the purpose of making his life work among the Armenians. Here he was associated with Dr. Cyrus Hamlin, in the Bebek Seminary. He was much engaged also in literary work, and published three or four volumes, an English Grammar in Armenian, Baptism and the New Birth, the Rule of Faith, and Christian Theology, besides commentaries on several Epistles of the New Testament. Being compelled to return to the United States in 1850, because of the invalidism of his wife, he served two years in the visiting of churches in behalf of the Board, and was then chosen Corresponding Secretary of the Board with residence in New York City, and with the special oversight of the district of which that city is the center. During his secretaryship he was sent on several deputations, especially to the Indian tribes, the Choctaws and Cherokees in 1855, the Senecas and Tuscaroras, and to the Ojibwas on Lake Superior, and subsequently to the missions in Turkey and Syria. The latter service on deputation was rendered at the request of the Prudential Committee, with the thought that, aside from investigating some matters in the Ottoman Empire, he might temporarily assist in missionary labors at the Capital. On the way there Dr. Wood visited Great Britain in behalf of the Turkish Missions Aid Society, which organization had contributed much to various forms of Christian effort in connection with our missions in Asia Minor. While at Constantinople he took the editorial charge temporarily of the mission newspaper, the *Avedaper*. In company with Dr. A. C. Thompson, of the Prudential Committee, and others, he visited missions in Palestine, Syria, Central Turkey, and Egypt, as well as in European Turkey, subsequently returning to his post at New York. In 1870 he was, for the nineteenth time, elected Corresponding Secretary of the Board, but on account of the withdrawal of the New School Presbyterian body from the support of the American Board, and the transference of certain missions, it was not deemed necessary to maintain a Corresponding Secretary at New York, and Dr. Wood gladly resumed his missionary work at Constantinople. This work he continued for a further period of sixteen years, until the infirmities of age led him, in 1886, to withdraw and return to America. It thus appears that Dr. Wood was in the active service of the American Board almost half a century, nineteen of these years as Corresponding Secretary.

Whatever position Dr. Wood was called to occupy, he was not only faithful and diligent, but able and successful. In a letter referring to the two positions he had occupied, he says that when he was elected to the Corresponding Secretaryship, Dr. Leonard Bacon spoke to him of it as "a promotion downwards," and Dr. Wood adds: "It was indeed a change from missionary service to serving missionaries. Both forms of serving Christ are equal in their responsibilities, and differ less than may be supposed in reasons for preference. Each has its peculiar enjoyment and trials. In each it is a question of adaptedness of personal qualities and of the expression of the will of the Master. With consciousness of unworthiness of the high privilege, I have found myself in each brought into association with some of the best men and women, and I can truly say, in my estimation, some of the greatest

in the world; and it is hard to say in which sphere of occupation I have felt myself most happy. In both a gracious Providence has, with afflictions and sorrows, given me much to enjoy."

Dr. Wood was greatly beloved by his associates both in the mission field and in the home land. The friendship between himself and Dr. Cyrus Hamlin was very close. A letter from Dr. Hamlin, written from Lexington, Mass., only a few months before his death, to Dr. Wood, is so characteristic of the writer and of the receiver that an extract from it may well find a place here: —

"You and I, Brother Wood, fare differently in the great public world. You, in your exceeding modesty, retire from public view to a certain extent. Your work is more spiritual. I put up a steam engine or make a rat trap, or do scores of material things. People read and say, 'Now there's a fellow who knows how to do something! I like a missionary who can make a rat trap and set the lazy fellows to work.' So I get, at least, distinction from the commonest mechanical work, and you're doing a higher and more blessed work, and known only to the Master! How we shall change places at the Judgment Seat! My work that makes a noise here will have no place there. Only if I have done anything for Christ's little ones he will remember it, although I shall blush to have him. I am thinking a great deal of the transition which must be near. When humbled with thoughts of being unfit for a holy heaven, I find relief in the full surrender."

Dr. Henry O. Dwight, who from his early childhood and on through many years of missionary service was associated with Dr. Wood, bears grateful testimony to his character and work. He writes of him as follows: —

"In the second period of his missionary life at Constantinople (1871 to 1886) Dr. Wood was closely connected with the work of establishing the 'Home School for Girls,' which has since grown into the American College for Girls. Prejudice and suspicion were rife at that time among the Armenian clergy respecting the mission school enterprise. Dr. Wood's experience, his knowledge of the people, his unfailing courtesy, and a certain diplomatic quality in his method of viewing difficult situations made his assistance of great value to the ladies in charge during those early and critical years of the school. As one result of the daily conversations and discussions of that difficult period, Dr. Wood came into courteous relations with the Armenian clergy. Patriarch, bishops, and priests, as well as influential Armenian laymen, came to know him as a *friend*.

"This leads me to some mention of Dr. Wood's personal qualities. He had a peculiar humility of mental attitude toward his own ideas and powers which barred out anything like assumption or dogmatic assertion of opinion. In his intercourse with others, whether mere acquaintances or associates in the work, there was a courtly deference of bearing and a geniality of expression which made every one regard him as a friend. Not the least prized of the reminiscences of his relations to the Home School was his hearty participation, on any festival occasion like Thanksgiving or Christmas evening, in the simple amusements of the pupils and other children. Dr. Wood's thoroughly literary tastes and habit of wide reading gave spice to his conversation

and illuminated his suggestions at the social prayer meeting as well as his exhortations from the pulpit. His religious experience was deep, and imparted a spontaneously spiritual tone to his utterances in the ordinary intercourse of every day.

"Early in May of this year he wrote me a kindly letter, in which he spoke as one who is awaiting a summons to journey to a better land. He let his thoughts go back to his missionary career, recalling the circumstance that he was the sole survivor of the band of missionaries who worked in Turkey during the first half of the century. The letter was a delightful view of the contented faith of the child of God. He was waiting and was content to wait. But now the summons has come, and he has gone home."

Mrs. Wood, for thirty-two years the faithful and beloved wife of Dr. Wood, was at the time of his death in such a state of health that their speedy reunion on the eternal shore is expected.

## THE COUNCIL AT SILVER BAY.

REV. JOSEPH H. SELDEN, D.D., GREENWICH, CONN.

The August number of the *Missionary Herald* told of the gathering of the delegates to the First General Council of the Forward Movement, at Lake George, under the hospitable roof of Mr. Silas H. Paine, and of the auspicious opening of the conference. Its early promise was more than fulfilled.

The attendance was large, altogether outrunning the anticipations of the committee. The register of delegates showed 207 names, while thirty-five were entertained as guests and visitors. Over 100 churches, scattered throughout eighteen states and Canada, were represented, largely by business men and teachers, who made up a third of the total attendance. It was an exceptionally able body of men and women — thoughtful, earnest, deeply interested in the great missionary problems ever pressing for solution — that day after day filled the large hall placed at the disposal of the Council, and there can be no question that the impressions they received will prove deep and permanent.

In framing the program the committee were influenced by the conviction that the revival of missionary enthusiasm cannot be expected until there is a better understanding of the fundamental principles laid down in Scripture. A very prominent place was, therefore, given to Bible study. Prof. Edward I. Bosworth, of Oberlin, to whom the charge of this department was intrusted, through his long service in the student conferences at Northfield and Lake Geneva, has become widely known among the members of the College Christian Associations, but to the delegates at the Council he was a stranger. From the first service, however, he not only commanded the wrapt attention of those before him; it is not too much to say a profound spiritual impression was produced by his words. His theme — the kingdom of God — was discussed with marked freshness and in a manner wholly constructive. Swiftly, but with great clearness, he pictured the beginnings of the ministry of Jesus, his conception of his mission, the standard of discipleship laid down by the

Master, his confident anticipation of the spiritual conquest of the world, and the method by which he looked for the establishment of his kingdom in the hearts of men. None of those who listened to his words can forget Professor Bosworth's exposition of the sacred uses of money in the evangelization of the world. The address is to be issued in the autumn by the Forward Movement Committee.

The need of well-planned methods for organizing and directing the missionary interest in our churches was recognized, and the closing half of each morning session was given to an informal address on practical topics by the Rev. H. P. Beach, who is in charge of the educational department of the Student Volunteer Movement, followed by a Free Parliament, conducted by Mr. Wishard. The eager interest evinced by the delegates, their sagacious questions and suggestions, confirmed the impressions made by other sessions, that this body of earnest men and women, so largely representative of the constituency of the American Board, are not wanting in missionary enthusiasm, but only wait for wise and vigorous leadership to give themselves with splendid devotion to the prosecution of our great missionary enterprise.

The work of the Forward Movement Committee which thus far has attracted largest attention has been the securing from individual churches the support of a foreign missionary pastor. It was fitting, therefore, that, in full view of those who gathered in the spacious hall which Mr. Paine provided for the use of the Council, there should be displayed a missionary map of the world, crossed by more than fourscore scarlet threads, vividly suggesting the bond of living, personal interest that links together these churches in the homeland and their representatives on the foreign field. But this phase of the work of the committee received by no means exclusive emphasis. The resolution passed by the Board at Grand Rapids, in 1898, named as the end chiefly to be sought by the committee "the promotion of missionary interest among the churches." Accordingly, while many of the larger churches were represented in the Council, the necessities and opportunities of the smaller churches were not overlooked. At every point in the course of the nine days' session, a revival of missionary enthusiasm, intelligent, unwavering, generous, as wide as the limits of the denomination, was urged as indispensable to the successful prosecution of our divinely appointed task.

The afternoons, reserved for recreation, were greatly enjoyed. Every facility for wholesome amusement had been provided: delightful music by the orchestra in the beautiful *foyer* of the hotel, and on the spacious grounds without, baseball, tennis, croquet, golf; above all, the lake with its "depth of stainless crystal," where a steam launch and a flotilla of pleasure boats were at the disposal of Mr. Paine's guests.

The evening services were not the least impressive features of this gathering. Stirring addresses were made by Secretary Daniels and Dr. Creegan; by Campbell White, who has spent seven devoted years among the twelve thousand students in the Government College at Calcutta; by Rev. Douglas Adam, of Brooklyn; and by Dr. Doremus Scudder, of Woburn. At the closing services on Sunday, July 14th, Dr. Choate of the Home Missionary

Society was present, and President Woodworth, who urged the breadth of the commission of Christ to his followers, pointing out the necessity for a forward movement among the churches in the interests of the work in the home field.

Altogether a notable gathering! This was the universal verdict; witnessing to the deep and fervent missionary interest in the hearts of those to whom leadership in our churches is committed, and their readiness to coöperate in every wisely conceived plan for hastening the coming of Christ's kingdom in all the world.

## NEW OUTLOOK FOR INDUSTRIAL TRAINING IN INDIA.

BY REV. EDWARD FAIRBANK, OF THE MARATHI MISSION.

On July 20th, there sailed from New York for India two men, Mr. D. C. Churchill and Mr. J. B. Knight, to take charge of the industrial work connected with the Marathi Mission of the American Board. The support of these Christian experts is arranged for through the gift of $5,000 from some unknown friends in New York, who became interested in the plan through the Americo-Indian Committee of One Hundred, which was formed in New York a year and a half ago, for helping India during the famine. Some wealthy natives in India have also promised support in the new plan, and the governor of Bombay has given 500 Rupees towards the scheme, besides giving assurances that the government, in an official way, will help on the industrial plans.

Mr. Knight goes to take charge of agricultural training. He is a graduate of the Massachusetts Agricultural College, has had special advantages for a number of years in scientific and practical farming, was engaged in the work of the Gypsy Moth Commission, and has just received the M.A. degree from his college for special work on entomology.

Mr. Churchill studied at Oberlin College and graduated from the Massachusetts School of Technology. Since graduation he has spent a year in charge of engineering work connected with mines in Oregon, and for the last year has been connected with the Westinghouse Machine and Electric Co. at Pittsburg, Penn.

These two men go out to the Marathi Mission under an agreement for three years. The mission has been led to take in over 3,000 famine children, of whom nearly 2,000 are boys. The primary attempt of these two experts will be to train the majority of these boys in lines of mechanical and agricultural industries which will be commercially valuable. Such attention paid to practical problems by a modern mission may be a matter of surprise as well as interest to many.

In Western India the Marathi Mission has for many years felt the urgent necessity of industrial training. So many questions relating to the rapidly growing Christian communities — the condition of new converts, the education of children, the progress and elevation of Christian society, the self-support of the native church, the self-propagation of Christianity — all so

center around the practical habits of life that sporadic attempts at industrial training have been necessitated. Before 1880, Rev. R. Winsor, at Sirur, established an industrial training school. He taught in this school carpentry, rope-making, and blacksmithing. The work done here has been recognized by the English government as most beneficial, and grants-in-aid have been made annually. At Ahmednagar a new and large School of Arts has been recently built, which trains boys scientifically in drawing, carpentry, metal hammering, and carpet-weaving. The Indian Mission Industries, Ltd., a company of Christian capitalists in England, have taken up the commercial problem concerned, and have opened a factory for Oriental rug-weaving under European management. They have more than a hundred boys and girls in this factory who are now earning their livelihood. At the beginning of the year land was bought, and a factory to accommodate five hundred hands is now in process of erection. The company, composed as it is of Christian men, have not only a philanthropic object in view, but have every reason to expect that the industry will be commercially successful.

The famine has intensified the industrial problem. The legacy of almost 3,500 famine destitutes has made imperative some well-organized industrial work. Already something has been done. The carpet-weaving classes at Ahmednagar have been enlarged. The same work has been opened at Sholapur, a hundred miles southeast of Ahmednagar. In Bombay, in the High School, the industrial class of gold and silver embroidery has done splendid work. The embroidery is so beautiful and well made that it has a ready market in England and the United States. The profits go to the support of famine children. At Miss Abbott's Widows' Home, sixty-five women are at work making embroidered mats, tablecloths, handkerchiefs, etc. At Rahuri, Vadala, Ahmednagar, Sirur, Kolgaw, etc., agricultural lines are being successfully carried on. Weaving of native clothing is being taught in a few places. At nearly every one of the nine stations of the Marathi Mission there is some attempt to teach self-support and industrial habits.

But larger plans are now under way, and these two trained men have been chosen to take charge. The missionaries have been hampered in their endeavors because of lack of training, and still more, lack of time to manage such industrial lines. These two Christian men go out to give their whole time and thought and trained energies to the successful establishing of industries which shall be commercially valuable, and so help to put these children, as well as others, on their feet and make them truly independent.

It is a remarkable fact that though our Marathi Mission is now the responsible party in this matter, the treasury of the American Board is not drawn upon in the least for its support. The missionaries will supervise the work, other parties providing the needful funds.

# PROTESTANT MISSIONARIES IN CHINA ON THE PRESENT CRISIS.

[The following statement has been drawn up by a committee representing the prominent missionary organizations laboring in China, and subsequently endorsed by so many of all churches and nationalities that it is said to represent at least nine-tenths of the whole body of Protestant missionaries in China. It is now given to the public for the correction of false impressions, and to help to a clear understanding of what has been done. It cannot be accounted as strange that the whole missionary body has felt keenly some of the criticisms which ignorantly or thoughtlessly, we trust not maliciously, have been cast upon them, and that they are moved to present this calm statement of what has been and is their position in connection with the events which have transpired in China during the past year.]

In view of the importance of the present crisis in the history of Christian missions in China, and of the fact that our position has been seriously misunderstood and our opinions and utterances subjected to adverse criticism, it has seemed to us advisable to make the following statement: —

The points in the recent criticisms which most concern us are: (I) That missionaries are chiefly responsible for the recent uprising, and (II) That they have manifested an un-Christian spirit in suggesting the punishment of those who were guilty of the massacre of foreigners and native Christians.

I. With reference to the first of these charges we would remark: —

1. That when the facts concerning this uprising are rightly understood, it will be found that its causes are *deep-rooted and manifold.* The history of foreign relations with China has all along been that of hereditary prejudice on the one hand and force on the other. The government of China has never given a friendly reception to foreigners. It has resented their presence and yielded grudgingly the few rights obtained from it by treaty. This long standing ill-will was deeply intensified by the political humiliation and loss of territory which followed the war with Japan.

The rise of the Boxer movement in Shantung and its rapid growth there and in the adjacent province of Chihli, will be found to have amongst its immediate causes: (*a*) the shortness of food, almost amounting to famine, which prevailed in those regions; (*b*) the irritation caused by the industrial and economic changes created by railway construction and other foreign enterprises; (*c*) the seizures of Kiao-chau, Port Arthur, and Wei-hai-wei, which were bitterly resented as unwarrantable aggressions; and (*d*) the projection and forcible surveying of a railway route through the province of Shantung, which produced intense local exasperation.

2. The recent uprising was *anti-foreign* rather than anti-Christian. Native Christians have suffered mainly because they have been reckoned as "secondary devils," *i.e.*, the allies of foreigners. Moreover, the destruction of railways and the attack on railway engineers *preceded* the destruction of mission compounds and the slaughter of missionaries. Nor should it be forgotten that among the facts of the outbreak are: the siege of the Legations, the destruction of the property of the Imperial Customs, and the indiscrim-

inate massacre of foreigners and of Chinese found in possession of foreign-made articles. That missionaries were residing in the interior, and were without the means to defend themselves, entirely accounts for the large number who perished. Had they been foreigners but not missionaries, the result would have been the same.

3. The charge also includes the statement that missionaries have *brought the present disaster upon themselves;* on the one hand, by lack of appreciation of what is good in Chinese life and thought; and on the other, by disregard of Chinese prejudice and etiquette. It is conceivable that isolated statements and actions may thus be construed, but for the missionary body as a whole, we can assert that this statement is without foundation.

Believing, as we do, that the gospel is God's message of salvation to mankind, and that, too, in a sense in which the wisdom or words of no sage can ever be, we must, as faithful servants of our Lord, reiterate both the great affirmations and the gracious invitations of the gospel, and wherever the claims of the gospel are brought face to face with such superstition and idolatry as prevail among the masses of China, a certain measure of opposition and resentment is sure to be excited. For this we do not feel called upon to apologize. But the amount of opposition thus excited has been greatly exaggerated. The conciliating effect of the work done by their hospitals, colleges, schools, and famine relief has far more than counterbalanced any prejudice raised by the preaching of the gospel. In spite of all that has recently taken place, it remains true that our position in China has not been secured so much by treaty right as by the good will of the people themselves. And it is worthy of remark that those missionaries in the interior who did reach the coast, owe their escape in large measure to the friendliness of officials and people.

4. To the charge that missionaries have *excited hostility by interfering in native litigation* in the interests of their converts in courts of justice, we need only say that even by the Chinese officials themselves this charge is rarely preferred against the Protestant section of the missionary body. In flagrant cases of persecution, missionaries have felt it their duty to support members of their churches, and it cannot be denied that occasionally natives have secured the influence of the foreigner in an unworthy cause. But interference in native litigation as such, receives no support from the principles and practice of the general body.

II. With reference to the second point — that we have manifested an un-Christian spirit in suggesting the punishment of those who were guilty of the massacre of foreigners and native Christians — we understand that the criticism applies chiefly to the message sent by the public meeting held in Shanghai in September last.

1. It should, in the first place, be borne in mind that the resolutions passed at that meeting were called for by the proposal of the Allies to evacuate Peking immediately after the relief of the Legations. It was felt, not only by missionaries but by the whole of the foreign residents in China, that such a course would be fraught with the greatest disaster, inasmuch as it would give sanction to further lawlessness.

2. Further, it must be remembered that whilst suggesting that a satisfactory settlement "should include the adequate punishment of all who were guilty of the recent murders of foreigners and native Christians," it was left to the Powers to decide what that "adequate punishment" should be. Moreover, when taking such measures as were necessary they were urged to "make every effort to avoid all needless and indiscriminate slaughter of Chinese and destruction of their property."

3. By a strange misunderstanding we find that this suggestion has been interpreted as though it were animated by an un-Christian spirit of revenge. With the loss of scores of friends and colleagues still fresh upon us, and with stories of cruel massacres reaching us day by day, it would not have been surprising had we been betrayed into intemperate expressions, but we entirely repudiate the idea which has been read into our words. If governments are the ministers of God's righteousness, then surely it is the duty of every Christian government not only to uphold the right but to put down the wrong, and equally the duty of all Christian subjects to support them in so doing. For China as for Western nations, anarchy is the only alternative to law. Both justice and mercy require the judicial punishment of the wrong-doers in the recent outrages. For the good of the people themselves, for the upholding of that standard of righteousness which they acknowledge and respect, for the strengthening and encouragement of those officials whose sympathies have been throughout on the side of law and order, and for the protection of our own helpless women and children and the equally helpless sons and daughters of the church, we think that such violations of treaty obligations, and such heartless and unprovoked massacres as have been carried out by official authority or sanction, should not be allowed to pass unpunished. It is not of our personal wrongs that we think, but of the maintenance of law and order, and of the future safety of all foreigners residing in the interior of China, who, it must be remembered, are not under the jurisdiction of Chinese law, but, according to the treaties, are immediately responsible to, and under the protection of, their respective governments.

It is unhappily the lot of missionaries to be misunderstood and spoken against, and we are aware that in any explanation we now offer we add to the risk of further misunderstanding, but we cast ourselves on the forbearance of our friends, and beg them to refrain from hasty and ill-formed judgments. If on our part there have been extreme statements, if individual missionaries have used intemperate words, or have made demands out of harmony with the spirit of our Divine Lord, is it too much to ask that the anguish and the peril through which so many of our number have gone during the last six months should be remembered, and that the whole body should not be made responsible for the hasty utterances of the few?

On the eve of the new era which is about to dawn upon this ancient Empire, we would appeal to all who own the authority of Jesus Christ to aid us in bringing about a better understanding of the true position of affairs, and our relation to them. At the same time we would reaffirm our entire faith in the Christian Gospel as the one great agency for the mental, moral, and spirit-

ual elevation of this people, and we would place ourselves afresh on the altar of service, praying that with greater humility and with more complete consecration we may exercise the ministry to which we are called.

## LETTERS FROM THE MISSIONS.

### North China Mission.

RE-ESTABLISHMENT.

MR. WILDER, of Tien-tsin, writing May 28, reports that he has made his first trip into the country since the murder of Mr. Stonehouse, the missionary of the London Society. The only trouble arises from robbers, and they are being dealt with sternly by the officials, so that people in the region to which Mr. Wilder refers are enjoying a peace they have not had during the previous twelvemonth.

"I found the son of Pao Fa, who was killed last fall, living with his family in the temple buildings and schoolhouse that are turned over to us. He has been hunted from place to place for ten months by the murderers of his parents, and now he is happy in a place where they dare not come, under the eaves of the soldiers' barracks. It was a pleasure to see the scared look leaving his face and being replaced by the joy of service. He is a very good janitor for us. The men are getting the main hall of the temple cleared of the mud gods, and it will seat some 200 people. For the time we are comfortably seated in the schoolhouse adjoining, where there was an audience of seventy on Sunday in the morning and forty in the afternoon, when I reported the mission meeting to the Christians alone. I think only one non-Christian from the town ventured in. Invitations had not been given out, and they are still pretty timid. They expect the Boxers to rise again. Only two or three of the women besides those in the yard ventured to come. These came two or three miles, however, and I think they could all come out if they could get carts or donkeys. It seemed good, too, to see a dozen bright and interested school boys. The teacher at Chien-Ying, Mr. Wang, is a heathen, but he is a modest and intelligent young man with an interest in his school. He is trying to get all the Scripture knowledge he can, so as to help the boys to something more than ability to recite the Bible lessons. I expect him to enter the church sometime.

"The Christians were very good in observing the suggestion that I made, not to talk of the indemnity matters all day Sunday. We spent all day Monday, however, adjusting the little differences of opinion that had arisen concerning the distribution of the indemnity. The committee seems to have been very wise in its dealings, and there were fewer snarls than I expected. These were all easily cleared up as soon as the differences were set forth in the presence of all. They were all ready to abide by the decision of the pastor, but I tried to encourage them in listening to the decision of the majority. The majority, however, generally preferred not to express an opinion, yielding to the Chinese fear of giving offense. Some thought they ought to be compensated for the crops that the Boxers reaped from their fields. We may decide to allow a sum equivalent to the ordinary rent of land in such cases, if there is a surplus after providing for the widows and orphans. Others could not see the justice of deducting from their indemnity the articles that have recently been restored to them by the pillagers. There had been differences of opinion between the committee and individuals about the appraising of values in land and building materials, in

two or three cases, but I think all were finally settled in a true, Christian spirit.

"With the exception of the first entries, when the committee was new to the business, the accounts have been well kept and the work has been done with more integrity than I had expected. The natives are busy in their fields, where the crops have a good start since the soaking rains, and there is an air of returning prosperity, especially among the Christians."

THE PRESENT OUTLOOK.

DR. SHEFFIELD, writing from Peking, June 12, says that although, after such an upheaval as there has been in China, there will necessarily be greater dangers than before, yet the dangers are not such as should deter even wives from joining their husbands if they desire so to do. He writes: —

"The Chinese court has formally announced its purpose to return to Peking in the early autumn. There is no room for doubt as to the intention to thus act. The reasons for such return are more vital to the government than foreigners can at once understand. Chinese government is built up on ancestral worship, and Peking and vicinity contain the sacred buildings, tablets, groves, tombs, etc., where the spirits of the ancestors have been honored for the past centuries, and to remove elsewhere is a supreme sin against these spirits. It is only by returning and setting the old order of worship in place again that there can be hope for the future of China.

"There continues to be a great amount of foreboding as to evils ahead in the near future. The government, it is said, has learned nothing, is keeping in high positions the same men who brought China into its present sad condition, Boxers have not been punished, and are only waiting an opportunity to burn and destroy again. Such conclusions I feel sure can only be drawn by looking on one side of the picture. The folly, if not the crime, of the movement of last year has been pretty widely borne in upon the consciousness of the people. The people have suffered sadly in life and property, and a long list of high officials have brought ruin upon themselves and their families. The court itself, with the highest princes, has been driven from its place, to experience privations, dangers, and mortifications that have had no parallel since the foundation of the government. These things have not happened for naught. It is probably true that what has happened has not convinced most mandarins that it would be better from this point to introduce changes, but it has convinced them that there are powers operative in China that they cannot resist and must take into account in all future governmental actions. China will probably continue for a time still to stagger and stumble, but she can no longer sleep after the fashion of the past, and in time will walk with steadiness and purpose.

"The Provincial Treasurer under Li Hung Chang has been busy for the last two months in adjusting the questions of settling indemnities, and the results now promise to be satisfactory, more so than I had dared to hope, especially for native Christians, since the Chinese government understands that foreign governments will make no demands for them.

"If the present program is faithfully carried out, much will be accomplished in the line of preparing the way for the return of native Christians to their former homes and employments, with a measure of hope that they will be exempt from outrage. Officials are disposed to assume that there was fault on the part of Christians, otherwise how could the people have risen up in the manner they did against them? This is good Chinese logic, and with all possible care there are wicked men that will connect themselves with the church for their selfish ends, and the church must bear the reproach of their crimes."

RE-ENFORCEMENTS CALLED FOR.

MISS LUELLA MINER, writing from Peking, June 14, gives her view of the outlook: —

"Perhaps it is because I am a chronic optimist, but I cannot take quite as gloomy a view of the situation in China as some much wiser people do. Although the crimes committed by the foreign soldiers, especially during the first weeks, were a disgrace to civilization, yet taking the whole period of foreign occupation the people have suffered so much less than they would have done at the hands of their own soldiers, if they had been left to their tender mercies, that I do not think it will increase the anti-foreign feeling greatly, and Protestant nations have certainly gained a better name by contrast with other foreign nations. The fact that so many Boxers and ringleaders in high places have been left unpunished is one of the most serious features of the situation as we look into the future, and is lamented by the intelligent and patriotic Chinese outside the church as much as by our Christians. As the former have no special wrongs to avenge, their opinions should have some weight. Yet what the Powers have left undone in this way, I believe China will do unaided if the Emperor gets back into power unencumbered by the Empress Dowager. Local officials show some desire to punish ringleaders for the sake of the peace of their own districts. The soldiers from Shan-tung and Ho-nan are coming into this province quite rapidly, and I think they will soon succeed in putting down the most serious local disorder, and that within a few weeks we shall see even Peking well-policed by Yuan Shih Kai's soldiers, and bid farewell to all of the Allies, except the permanent guard.

"Though the Catholics have stained the name of Christianity by their extortions, yet I do not think this will in the end work against Protestant missions. The high officials and intelligent people everywhere understand the fundamental differences between the Catholics and Protestants better than ever before, and though the masses do not yet discriminate, and there may be troubled times for scattered communities of our Christians for two or three years, I believe that in the end these mistakes and sins of the Catholics will work for the good of Protestantism. One must regret the state of affairs which is bringing this about, still we have suffered much in the past from our supposed connection with the Catholics, and, as in Luther's time, the vital point is not fraternity but the purity and good name of the church.

"In our strange life in Peking this winter we have been thrown in contact with a much higher stratum of Chinese life than heretofore, and as I have studied it I have been inspired with new hope for China as a nation and as a field for missionary effort. A large class of mandarins are corrupt beyond all hope — from a human standpoint. But there is some splendid material among what are commonly called 'the higher classes.' No one can read the articles in Chinese newspapers, intelligent, patriotic, some of them fiery with earnestness, without realizing that China is awakening. Reform is in the air. There are tens of thousands, too timid to show their colors until they are sure of the stand of the new government, who will come out squarely for reform as soon as they feel safe in doing so. The difficulties in the way of sweeping out corruption and establishing a strong, clean government are simply tremendous, but not insurmountable. And in the new China, missions will find the most inviting field yet opened to the church. Our forces ought to be doubled to meet the coming opportunities. We have not comfortable homes for new missionaries this coming year; but as soon as they can be provided, we should have many on the field studying the language and pre-

paring to take up the work which will simply overwhelm us in three or four years. I think that men and women should be sent to the field, not simply to answer the call for reënforcements from the different stations, but to be studying the language, that they may go to any places where the need becomes urgent."

## Foochow Mission.

FROM SHAOWU.

UNDER date of May 15, Mr. Walker reports visits made at many outstations of Shaowu, which he names, and of which he says:

"I found the work in good condition at all these points; and the people all along the route as well as at these outstations were fully as friendly as ever I have seen them. They were wretchedly deceived last year, for a time, at least the hostile ones were, who were willingly credulous, and now they will, I think, be more careful about what they believe in the future. At Chu-k'ou I received to the church two men and one woman (the preacher's wife). At T'ai-ning I received four men and one woman, and at Hsin-ch'iao five men. The work at T'ai-ning is now under the leadership of a Mr. T'u, who used to be a Taoist and vegetarian and make his living by his services as a Taoist priest, etc. Now he makes a chapel of his house, peddles through the week for a living, and holds services in his house on the Sabbath. He has a mother, wife, and four children, the youngest a small babe, and his wife was the woman received to the church at T'ai-ning. We have been requested to help him to the extent of $2 per month. He seems deserving, and, if we withhold help, will be apt to feel hurt and slighted and discouraged. But we are going to overrun our appropriation for general work by $250 or $300, gold, and several further small additions here and there seem unavoidable. If the Gardners and Hinmans were to be with us, this sum divided up among us would not be a heavy load; and it would certainly seem to be but a small compensation for our losses in foreign workers to have a few hundred dollars added to our appropriation for general work.

"Last year the Christians in a number of villages more or less remote from Shaowu city were harried and subjected to extortion; but yesterday myself and Pastor Yao and Evangelist Chang (Tiong or Diong) met some of the authorities with whom it lies to make restitution, and I trust that this wrong will in part be righted. The extortions were made through the heads of the Lienchia organization. This is an organization of the people into bodies of tens, hundreds, etc., for the purpose of defense, order, etc. It is usually the source of any organized opposition which we encounter."

## Shansi Mission.

RELIEF WORK.

WE venture to use again the heading of the "Shansi Mission" in this department of the *Herald*, interrupted now for a long time for reasons which are well known. Dr. Atwood, of this mission, who was in America at the time of the massacre, but of late has been at Paoting-fu, is probably by this time within the province of Shansi, and the last letter from him gives some report of what he had learned concerning the state of affairs there. The reports state that the prices of grains of all kinds were four times their ordinary value, and that the suffering was great among the very poor — the Christians suffering far more than the non-Christians, since the former had been despoiled of everything and were hunted from their homes. Some

money had been sent in to relieve these homeless Christians. The officials seemed desirous of settling the troubles in Shansi, and the way was opened by an escort sent down by the governor from Tai-yuen-fu, at the request of Li Hung Chang, to conduct a party of missionaries for the settlement of these troubles. The governor had also granted 40,000 taels for the immediate relief of the Protestants of the province, so that they might sow their fields before the season was too far advanced. Dr. Atwood's belief is that unless there is a persistent drought, the danger of a general famine in Shansi will be averted. We are glad to give the following brief letter from him, dated Peking, June 5: —

"I have come up here with Dr. Edwards from Pao-ting-fu to meet the Wei Yuen, sent by Governor Tseng from Tai-yuen-fu, to escort us into Shansi to aid in settling the indemnity with the Protestant Christians there. With Mr. Richard we had an interview with Li Hung Chang, who promised us a safe escort to Tai-yuen-fu, and who seemed sincere in his desire that all difficulties should be settled as soon as possible, so that the foreign soldiers should have no further excuse for remaining in the country. Governor Tseng seems to have carried out in good faith the execution of the sentences of those in Shansi who by the Allies were held to be guilty, and we hear through the Christians that there is already beginning to be a change of opinion, in some quarters, among the gentry and officials. For the most part they are still sullen and unrepentant, and their change of attitude is no doubt due to their fear of foreign soldiery. Two Catholic leaders have gone in to Shansi, and Governor Tseng is having trouble with them. They have demanded the finest watering place in the province and public buildings, which the governor has no right to alienate from the people, and the governor and Li seem to feel the need of some Protestants to help them a little in holding the Catholics in check.

"It is doubtful how far the authorities are sincere in their proposals for a settlement, but there is an appearance, at least, of a desire to meet our proposals for justice to the Christians, and we are desirous to meet their offers in good faith. I have been able to meet some of our Fen-cho-fu Christians, and have given them a little help to enable them to return to their homes in time to get something sown before the season is too far advanced. I have also been in communication with the medical assistant who is at Tai-ku, and who had written to Mr. Tewksbury, through whom a good beginning had been made on the work of indemnity for both the Tai-ku and Fen-cho-fu Christians before my arrival in Peking. I feel very grateful to Mr. Tewksbury for the work he had undertaken so successfully before my arrival. Complete data were collected and brought to this place by a Fen-cho-fu man, in blind writing, that was developed here with chemicals, in this way eluding the Chinese guards in the passes between Shansi and here. I have examined all the cases in detail, and have presented them both in detail and tabulated form to Li Hung Chang. They may not all be granted in full, but I have hope that something will be done to help the Christians to get on their feet again. The outlook is far from bright, but has seemed to be improving in some respects of late."

## Japan Mission.

### THE FIELD AND WORK.

THE Annual Report of the Japan Mission, bearing date of June 1, 1901, is a handsome pamphlet of eighty-four pages, containing also several maps. It consists largely of the records of the several stations of the mission, together with accounts of some of the educational in-

stitutions. In the statistical table the number of Kumi-ai churches given is seventy-five, thirty-three of which are self-supporting. There are also forty-three unorganized congregations. There are forty ordained pastors, fifty-one evangelists, twenty Bible women, and sixty-three church buildings. The baptisms within the year number 477, making the number of church members, January 1, 1901, 10,545. The contributions amounted to 31,603 yen. Seventy-seven places are spoken of as being centers of evangelistic work, while in 111 other places regular work is being done. We quote what the report says of the field: —

"The work of the mission is divided among twelve stations scattered through the country, from Sapporo on the island of the Hokkaido on the northeast, to Miyazaki on the island of Kyushu on the southwest, a distance of at least a thousand miles, and ranging in latitude and climate from that of Portsmouth to that of Savannah. Nine of the stations are on the main island, and one each on the three smaller islands.

"The central and oldest stations are Kobe, Osaka, and Kyoto, near together in the west-central part of the empire. The nearest in space to them, and next in order of time of opening, is Okayama, on the Inland Sea, ninety miles west of Kobe. North of this is Tottori, on the Japan Sea. Near the northern coast of Shikoku (south of the Inland Sea) is Matsuyama. Miyazaki is on the eastern coast of Kyushu, looking towards America across the broad Pacific. Going east of Kyoto there is a long interval (over 300 miles) before we come to Tokyo. Seventy miles to the northwest of Tokyo is Maebashi, the most inland of our stations, and to the north, and farther away, are Niigata on the west and Sendai near the east coast, while Sapporo is in the interior of the northern island now called the Hokkaido.

"All these stations but Tottori and Miyazaki now have steam communication with the outside world. Sapporo and Miyazaki are the most remote, but Tottori is one of the most cut off from the world, being accessible only by a long jinrikisha ride over the mountains. In eight of them our mission was the first in the work (in one by inheritance from the mission which had begun the work) and in another it was almost at the beginning. In these nine fields our mission either has the only missionary work or has the largest work, counting with ours the work of the Kumiai churches."

THE DOSHISHA.

We quote from the report some items of special interest with reference to the Doshisha: —

"That the year has not fallen below our expectations, and has served as a stepping-stone to better things in the years to come, is a source of gratitude. A Christian school like the Doshisha readily feels the adverse influences which operate in the churches and in society at large; and it is only too well-known that for some years these have not been favorable to spiritual Christianity. With the renewed spiritual life and activity in the churches throughout the land, and with the gradual subsiding of the antagonistic feeling towards the new *régime* in the school, the old Doshisha spirit will gradually revive and the school will again not only be equal to the churches in spiritual vigor, but will once more attain unto its proper position of being in the lead of all the moral and spiritual forces of the land.

"The number of students has remained essentially the same as last year, being 152 in the academic department at the close of the school year in March. Larger numbers could have been secured if the conditions of entrance had been lowered. Seventy-nine new students entered at the opening of the present term, and the number now is 230.

"The theological department has

been re-opened, the Fukuin Gakkwan, carried on by the mission for three years, being incorporated as the vernacular department. The regular department, it is hoped, will be reëstablished this autumn. Fifteen students have pursued their studies this year, while four evangelists have attended some of the studies as special students. The mission of the Church of the United Brethren in Christ has coöperated in this department by sending two students and one teacher, the Rev. Edgar Knipp.

"The spiritual condition of the Doshisha is still a source of anxious thought and prayer for all its friends. The earnest, enthusiastic Doshisha spirit of former years has not yet returned. Attendance at both the daily morning services and on Sabbath worship has been unsatisfactory, especially during the winter months. On an average about one-half of the students have attended. The weekly prayer meeting, however, has witnessed a better attendance, perhaps because it is held in the evening of the last school day of the week. Eleven young men and twelve pupils of the girls' school have received baptism."

CO-OPERATION.

The report refers to the consolidations which have occurred in the Presbyterian, Methodist, and Episcopal missions in Japan, and alludes, also, to some forms of coöperation which are receiving attention.

"One of the most interesting of these is represented by the Committee for the preparation of Sunday school literature. This committee is composed of missionaries selected by the American Baptist mission, the mission of the American Board, and the allied Presbyterian missions. In its present form this committee has been at work for a year and a half. Its publications consist of leaflets for the youngest scholars, of which 6,000 copies are published weekly; a monthly magazine for teachers and the older scholars, circulation 1,000 copies; and a quarterly for less advanced scholars with a circulation of 2,200. The increase in the circulation of these lesson helps, though slow, is gratifying, and the testimony of those who have used them goes to show that they have done much to raise the character of the instruction in their schools. There is reason to believe that other missions will soon take a share in this work. The editions now published are so small that the editorial expenses, together with the perhaps inevitable loss in the publishing department during the initial stage, result in considerable expense to the coöperating missions. The prospect is, however, that within a few years this department of work will become entirely self-supporting.

"Another coöperative measure is the plan for a union hymn book. The proposition is to secure a book which will be used by the Baptist, Congregational, and Presbyterian bodies. There is every reason to expect complete success. Closely allied to this is an arrangement for the preparation of a list of a hundred hymns and tunes which shall find a place in the hymn books of all the churches of Japan. This list is so far advanced that there is little doubt that it will be completed and that it will meet with a reception so cordial as to fulfill the best hopes of its promoters.

"At the General Missionary Conference held in Tokyo last October, a committee was appointed to prepare a constitution for a 'Standing Committee of Coöperating Christian Missions,' which it was hoped might be organized and serve not only as an expression of Christian fellowship, but also as a means of promoting harmony of spirit and method as well as a healthy coöperation on the part of the constituent missions in the various forms of missionary effort. The constitution has been prepared and submitted to the several missions for their approval."

## West Central African Mission.

### CONTINUED PROGRESS.

LETTERS from this mission are full of encouraging items, showing that the people are placing their confidence in our missionaries and are turning away from their fetishes. Mr. Stover of Bailundu, who for a time has been hindered by ill health from carrying on his regular work, reports: —

"I have been spending some time at the villages round about and with good results. At Ulika we have opened a school taught by one of the native assistants in the station school. He goes out early in the morning and returns by noon, in time for his classes here in the afternoon. All the villages in the vicinity send their children. At the last village that I visited there are a great many children, for whom we hope to arrange a school shortly. From another village to the southeast quite a number of young people have come to service for several weeks. They offer to come and carry me if I will make them a visit. I hope to go out soon. In all cases where I have visited, the villagers have come for me and brought me home again. I have gone to visit rather than for evangelistic purposes, though, of course, I held services during my stay. The feeling toward us now is exceedingly friendly, and the opening for a general spread of the gospel seems greater than ever, but oh, we are so handicapped! One man could employ his time most profitably by simply visiting about the country and talking with the people. Another could find plenty of employment in receiving visitors that would come here, were they encouraged to do so. Scarcely a day passes without some one coming for help or advice. I am compelled to deal rather summarily with them, simply because I dare not encourage them. My strength is wholly inadequate to the strain. It is only to save some one from being sold as a slave that I interfere. With all other cases I refuse to meddle.

"And then the preaching to the people that come. At present I feel that that is my chief work. But I have not been able to do that regularly. Keto has preached the greater share of the time since the week of prayer."

### CHISAMBA AND CIYUKA.

MR. CURRIE reports that a bell, sent them by ladies in Canada, has been hung in a tower, and that on Easter morning it, for the first time, called the people to worship Christ.

"That morning we were met by a large and interested congregation; five young people were baptized and admitted to church fellowship, and fifty-three natives gathered around the Lord's table. More young people are considered by the church to be ready for baptism, but for various reasons the officers thought it best for them to wait until next communion.

"A short time ago a half-breed and his slaves went to Ciyuka and beat the chief and our native teachers. I went to the fort with the case and though the judgment was by no means such as one in simple justice could have expected, yet it was well we went, for it turned out that the officers had a marked prejudice against the chief, having had their minds poisoned by all kinds of lying stories; indeed, it seems that a Captain Mór wanted to go one night and tie up the chief and have him exported as a rebel against the government. In addition to the above some Chisamba men have just come up from the coast as carriers for the fort, and they are just overflowing with stories of the enmity shown them on the way down and back because they have a school in their district and are under our instruction. These things are a cause of great surprise to us, and we are considering the best way to disarm prejudice where we can without sacrific-

ing principle. At the same time, they seem to me a proof that our work is of such a character that those who come here to plunder natives, ruin them with rum and make slaves of their scattered children, cannot afford to overlook us or treat us as of no account."

Writing two weeks later, Mr. Currie reports a visit at Ciyuka for the purpose of vaccinating a large number of the Valuimbi clan, who are anxious to escape the smallpox which had appeared for the first time in their villages. Large numbers presented themselves and also many from the villages round about Ciyuka. In one place eighty were vaccinated, and in another 150. Evangelistic services were held in many villages, where sermons were preached by some of the evangelists, either in Umbundu or Luimbi languages. Mr. Currie reports that at one village evangelists preached while he and his wife were at breakfast, and at half-past seven he began his work and kept at it until midday, when the number waiting was as large as the number of those already treated. The people were not only entirely friendly, but were eager to hear the message brought them.

FROM SAKANJIMBA.

MR. READ sends a good report from this station: —

"The movement at Kamundongo and Chisamba, indicated by the destruction of fetishes on the part of a few, is also being brought about here. At Lutamo, where there has been regular school teaching and where the schoolhouse is built, some of the young men say they are willing to give up their fetishes and build their houses under our direction around the schoolhouse. This is a first step to their coming out of their heathen living. Three women who attend school have given up their charms, and some of the elderly men are discussing the matter amongst themselves and with us. Whereunto this will lead we cannot tell. It seems that in spite of all drawbacks and difficulties, the Word is taking hold of the mind and conscience of many, sooner than I, at least, dared hope.

## Zulu Mission.

THE INANDA SEMINARY.

MISS MARTHA J. LINDLEY, in writing the monthly letter from the Zulu Mission, refers especially to affairs at the Inanda station. Mention is made of the improved health of several of the missionaries and of the good crops which abundantly provide for the support of the pupils in the Seminary. The remarkable services rendered by Mrs. Edwards and her capable associates in the school are alluded to, and the great need of a new hospital building at Inanda is dwelt upon. The Seminary opened on February 18, with over 200 girls, but when one pupil died, twenty of the kraal girls ran away home because of their fear of death. Miss Lindley gives the following graphic account of some of the native assistants, as well as of the daily experiences in the Seminary: —

"I would like to introduce to you our housekeeper, Grace Goba, as grand a character as ever used a rolling pin and egg beater. She is not only grand in character, but also in size. All visitors express admiration for Grace, especially when they eat of her cakes and pumpkin pies, or Johnny cakes and scones. She once went as a missionary to Inhambane. She is black but beautiful. I must also introduce Nomakopi to you. She is the invaluable aid-de-camp in 'Lucy Lindley Hall,' where Miss M. Clarke reigns in Miss Price's place. 'Lucy Lindley Hall' is where the raw arrivals are taken in to begin to learn, and they stay there until promoted into 'Edwards Hall.' Nomakopi is tall and handsome and a devoted soul-seeker. Evelyn and Agnes are good, but yet quite young teachers. They

try very hard to beat arithmetic and the sol-fa music into the heads of their pupils.

"I would like to take you through our busy hive. One round of the clock is on this wise:

"The two cooks rise at 4 A. M. and make two fires under two large pots, one holding thirty gallons, the other twenty five gallons of water. When the water boils they stir in corn meal, and it must be ready for the 7.30 bell for breakfast. At 5.30 A. M. the rising bell rings and down the stairs swarm 180 girls, all eager to be first in the nice new bath-house. The first hour is spent in bathing, combing their hair and dressing and putting their rooms in order. Some have only mats to roll up and blankets to fold; others have good shuck beds to shake and make, and rooms to sweep, and Bibles to read. They are not fond of silent prayer; they pray aloud. I do not hear them complain of 'wandering thoughts in prayer.'

"At 6.30 the bell rings and classes recite, while some study; others go to the laundry, where baskets are to be seen under the long tables that have come from Durban with soiled clothes, and will be returned early Monday morning, all beautifully clean and well ironed.

"At 7.30 the welcome bell says 'breakfast.' Now you will see the long rows of girls marching into the dining-room, where thirteen long tables are soon packed to their fullest capacity with healthy, good-conditioned girls. This school has the reputation for making girls pretty. One mother told me she wanted her daughter to come here to school, 'because she was very ugly,' 'for,' said she, 'she will become pretty there.' Ten minutes after eight the bell calls all to prayers. The more advanced classes go into Edwards Hall, and the 'Primaries' into Lucy Lindley Hall. The teachers take turns in morning and evening devotions. A hymn is sung, a Bible portion read and explained, and a prayer offered. At 8.40 the bell rings and each class has a Bible lesson, verses learned are recited, etc. At 9.10 the bell rings and classes go to their sewing lessons and laundry work, others to dish-washing and cleaning up generally, and the cooks prepare the dinner. Today the girls have stewed pumpkins, thickened with corn meal. This they like very much and the fifty-five gallons of yellow porridge will soon disappear. Yesterday they had sweet potatoes; it took twelve bushels for their dinner. Mrs. Edwards has a very large and good crop this year. Once a week they have soup with a few little pieces of beef in it mixed with *dhol*, or rice. So the work goes on in the gardens, laundry, sewing lessons, with classes in singing and reading until 12.30, the bell rings and merry voices are heard, fun and frolic are uppermost. The girls seem especially happy here, careless and mirth-loving creatures. When the hum of voices at table grows too loud, a little bell rings. A monitor at each table is held responsible for the good behavior of all at her table. She is not able, however, to stop the clatter of the iron spoons on the porcelain plates.

"At half-past one o'clock school begins again and more recitations and more work. So they change about until school is dismissed at 5 P. M. After 5 o'clock only those work who want to buy Bibles or Testaments, or hymn books or clothes, or to pay for their board. They are paid one penny an hour. Monday evenings Mr. Pixley gives the school a lecture. Friday evenings the native evangelist preaches to them, as well as on Sundays at 10 A.M. and also at 4 P.M. We have Sunday school at 3 P.M. Sunday evenings we have song and prayer service. 'All the way long it is Jesus.'"

## Western Turkey Mission.

### ADRIANOPLE.

DR. GREENE, of Constantinople, writes under date of July 2: —

"I have recently spent several very busy and happy days in Adrianople, visiting the Protestant families and brethren from house to house and shop to shop. The number of our Armenian families has been sadly diminished by deaths and removals, but within the past few years the number of our Greek brethren has increased. It was my privilege to examine for church membership one Armenian and three Greeks, two of whom were received by the church, and two were advised to wait for further trial and instruction. Among the church members of Adrianople there is now a band of about a dozen Greeks, young men in the prime of life, in good business, faithful witnesses for Christ, and zealous. They are a very hopeful company, and even when alone meet regularly for the study of God's Word and prayer. Under the leadership of a wise and zealous preacher these young men might become a great power for good among the many thousands of Greeks in Adrianople.

"Our outstations of Adrianople, Rodosto, and the Dardanelles, with some sixteen church members and some sixty Protestants in each place, have been left for years without pastor or preacher, to the great grief of both missionaries and native Christians. Missionaries and native preachers from Constantinople have visited each place from time to time, and one of our preachers is now spending several weeks at the Dardanelles. We have tried hard to secure at least one preacher for these three places, but lament that the suitable man has not yet been found. We are thinking of sending one of our Constantinople preachers to Rodosto as a central point from which to labor, but how to provide for our eleven regular Sabbath services in Armenian, Turkish, and Greek, we hardly know."

## Central Turkey Mission.

### HADJIN AND ADANA.

MR. CHAMBERS, of Adana, reports as the result of a recent visit at Hadjin, that he finds the work in good condition: —

"On this trip I visited some outstations in both the Adana and Hadjin fields. Under the stress of present circumstances there appears a hopeful growth. In fact, the work is crowding us so that it will get out of hand in some places. For instance, one place — Misis — which has been virtually abandoned for a considerable time, but which has periodically put in its plea, has been visited by the seventh-day people, who seem to be making an impression both on some of the few Protestants there and also on a number of Gregorians. Even a partial occupation of this place might have prevented this.

"The Adana church is making a move to retain the services of the present pastor. The church has pledged itself to an increase of contributions to the extent of one-half of £60, the amount necessary to secure an assistant, with a view of starting a second church. They appeal for £30. We *must* find this. In the course of a couple or three years there may be two self-supporting churches here in Adana, if we strike while the iron is hot, or rather before it has entirely cooled."

### VILLAGE WORK.

MISS BLAKELY writes from Marash: —

"Miss Calder and I returned yesterday from a visit to Dere Keoy and Fundujak. We have spent our Easter vacation there, and found much to encourage, yet so much more to be done!

It is seen more plainly than ever that the real work of these small villages is done by those living or working there for some time. We stayed at the house of the teacher and his wife in Dere Keoy, and were much interested to note the contrast between the appointments of the house and the training of the little girl and those of the neighbors. These two have had but limited advantages, the man studying in the academy here and the woman serving Mrs. Coffing as matron, yet they make good use of what they have. The woman says the women of the village ask her why her little girl obeys her when theirs do not, even though they whip them. Miss Calder remarked that it was because this child was being trained and theirs were left to grow up. This is the settlement idea and must tell for good, though no striking changes are apparent. The village is quite different in many respects, in keeping the Sabbath, for example, from those where there are no Protestants. I should have said that this teacher's wife is of that village herself, and he from Fundujak."

## NOTES FROM THE WIDE FIELD.

### AFRICA.

An Old Superstition. — One of the most persistent superstitions on the west coast of Africa is that when twins are born both the children and the mother must be put to death, otherwise disaster will come upon the community. In many of the Christian settlements a strong and successful stand has been made against this superstition, but occasionally an outbreak occurs showing that heathen ideas are far from being rooted out of the minds of the people. The *Church Missionary Intelligencer* reports a terrible outrage in the Niger region in March last: "On the 7th a Christian woman at that place gave birth to twins. The people raised such an outcry that the Church Missionary Society agent moved the mother and her children to his house. A crowd collected and began to pull down the compound fence, so the three were sent away to Akwukwu. The people there, however, objected just as strongly to the presence of the twins, and made a tremendous uproar all day on Sunday. Removal to Asaba being impracticable, the woman decided to return to her house at Onitsha-olona, trusting that nobody would venture to murder the children without her consent. They were, however, taken away from her by force on the following day and murdered, and the parents were so hardly dealt with that they fled to Asaba."

### UGANDA.

A New Church at the Capital. — Our readers have often read of that huge church, made of reeds and thatch, in Mengo, the capital of Uganda, which is capable of accommodating about 4,000 people and is often crowded full of worshipers. The people built this "cathedral," and have had great pride because of its vastness. Now, however, it is to be replaced by a more permanent brick building. Of this building the *Mengo Notes* says: "One of the most pleasing features is the interest the members of the congregation are taking in it. Classes have been repeatedly stopped, and the whole of the members have gone off to fetch clay for brickmaking, from the teachers in training down to the little mites of six and eight years old in the children's school, and this not at the request of the Europeans, but self-suggested by members of the classes. The women also went off in large bodies to fetch firewood for burning bricks, headed by the wives of such leading men as Zakaliya (Regent) and several princesses. The Katikiro, Samwili Mukasa (Kangao), and all other leading chiefs have taken it in turns to go off with their men and boys

in a body to fetch clay; the Katikiro and all the chiefs not only themselves carrying each a load, but setting a good example by carrying a bigger load than most of their men. The whole of the congregation have fairly caught the spirit of the thing, and there is every prospect of the building being a great success. Mr. Borup is in charge of the work, and has no lack of willing helpers in all the chiefs, who are most anxious that everything should be done well. Special molded bricks are being made for windows and octagonal corners and bases for pillars, which will greatly add to the beauty of the structure. The seating capacity is to be the same as the present church, about 4,000."

An Extraordinary Occurrence. — There is a little paper published at Mengo, the capital of Uganda, in the very heart of Africa, and in the April number of this paper, Apolo Kagwe, who is the Katikiro, or prime minister of the king, relates a remarkable occurrence concerning one Mabizi, a Mohammedan, who was accused of calling himself by the name of God and claiming that he had seen a vision from heaven giving him certain special revelations. Mabizi was called before the council and examined. When thus confronted he said: "I saw a vision and Allah (God) said to me, 'You shall be called "Allahsudi Dilahi" and "Messenger" and "Apostle" and "Highest" and "Prophet,"' and, my friends, I did not know whether these names were good or bad. Now if you in this council tell me that people must not call me so, I will obey you." In his account of that incident the Katikiro says: "After hearing all the witnesses we asked the Mohammedans what their opinion was of the man, and they replied that he ought to be put to death for blaspheming God. But the Christians in the council said, 'It is not good to kill him, because the words are not against man but God; let God fight for himself; he will defend his holy name.' And they fetched a Bible and referred to Acts 5: 34–40 and 12: 21–24, and said, 'God will himself pass sentence upon him.' Then they told the man to return to his home and pray there. He left the council in great joy, saying he had overcome his accusers; but as soon as he had reached the threshold of his house he was taken very ill, fell down suddenly, and blood rushed out from his nose in a stream, and he died almost immediately. When they heard this, everybody was greatly astonished and said, 'God was truly present and his name had been glorified and must not be trifled with, for he is Lord of heaven and earth,' and all feared him greatly."

## CHINA.

Cheering Reports. — The London Missionary Society has very encouraging reports from Hankow and Chung King. The *Chronicle* for July has the following from Dr. Griffith John, written on April 5: —

"You would be glad to see the aspect of things at Hankow just now. The hospitals are crammed with patients; schools are crammed with scholars; the chapels are crammed with most attentive congregations. There are fifty boys at the high school, and had we room we could take in as many more. There are thirteen students attending lectures at the Theological Hall, and more are wanting to come in. It is a fine sight and very inspiring. But the workers are too few. God is leading us on and blessing us, so that we feel we dare not stand still. But the load of work pressing upon us is far too heavy. May God send us more men, and that speedily!"

Dr. Wolfendale of Chung King, writing on April 9, says: "Last Sunday morning the chapel was packed; it is always packed nowadays, with an average congregation of about 400. We are very busy in the hospital, and indeed all our work is

going on just as if no Boxer had ever existed. Mr. Wilson had over sixty at his inquirers' class this evening. A fortnight ago he baptized five adults and three children."

Still another missionary, Mr. Bridge, has visited the Chi Chou and the Tsang Chow districts, and went over ruins of the houses which had been destroyed. He preached there, with the approval of the magistrate and gentry, who were very anxious for the return of the missionaries who had been driven out. Mr. Bridge reports that all the claims of the native Christians have been satisfactorily settled.

## MISCELLANY.

### BIBLIOGRAPHICAL.

*Charles McEwen Hyde. A Memorial.* Prepared by his son, Henry Knight Hyde. Eddy Press, Ware, Mass.

We are greatly pleased at receiving this beautiful memorial volume of 135 pages of one of our most honored missionaries. It is a worthy tribute to one who as pastor and preacher, as scholar and educator, as public citizen, and above all as a faithful Christian missionary deserves to be held in grateful remembrance.

Dr. Hyde was graduated from Williams College in 1852, the valedictorian of his class, when but twenty years of age. After pursuing his studies at Princeton Seminary he was pastor, successively, at Goshen, Conn., Brimfield and Haverhill, Mass. It was while he was maintaining this large and successful pastorate at Haverhill that, in 1877, the Prudential Committee of the American Board turned their thoughts toward Dr. Hyde as one eminently suited to inaugurate and conduct the needed training institution at the Hawaiian Islands for the preparation of a native ministry. The task was undertaken in the spirit in which the proposal was made, and it was conducted so efficiently and successfully that after twenty years of service at Honolulu, in the North Pacific Missionary Institute, Dr. Hyde could say that four-fifths of the native pulpits were filled by those whom he had taught. Several of his pupils also have rendered service in the more distant islands of Micronesia.

But this training school did not absorb all his attention. He was deeply interested in everything that concerned the elevation of the people of Hawaii, and to his counsel and coöperation with Mrs. Bishop the Islands are indebted for the establishment of the Kamehameha Schools. This was a noble benefaction, and nobly administered by Dr. Hyde and his associates. An instance of his devotion to the work to which he had given his life is seen in the fact that when the need of an assistant became manifest, and the means to secure it seemed to be lacking, he relinquished three-fourths of his salary so that an associate might be supported. Subsequently he relinquished the other quarter, though still continuing his own services to the American Board. He had the joy of knowing at the close of his life that he had been enabled to do what few others could have done for the upbuilding of the kingdom of God throughout Hawaii.

We are glad to find an allusion in this memorial to the incident which led Mr. Robert Louis Stevenson to make such an unjust attack upon Dr. Hyde, and to learn that Mr. Stevenson, before his death, came to understand the case differently. Those who knew Dr. Hyde knew how kindly and truthful he ever was. This memorial volume will serve to keep in memory one who was greatly beloved by his friends and acquaintances, who in manifold relations served efficiently the church of Christ, and to whom Hawaii is indebted for much of her recent progress.

## NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

*For the Outgoing Missionaries*, already or soon to be on their way to their mission fields, that they may be kept in their journeyings and be abundantly prepared for the work before them.

*For the Annual Meeting of the Board and for Its Treasury:* that God would open the hearts of his people to supply the need of this work so that the missions abroad and the churches at home shall be encouraged for yet more abundant labors for the extension of Christ's kingdom.

DEPARTURES.

July 31. From Boston, Rev. Edward Riggs, D.D., and wife, returning to the Western Turkey Mission at Marsovan, and Miss Sophie S. Holt, to join the same mission at Brousa; also H. H. Atkinson, M.D., and wife, to join the Eastern Turkey Mission at Harpoot (see page 354); also Rev. T. T. Holway and wife, to join the European Turkey Mission.

August 7. From New York, Rev. H. D. Goodenough and Miss Martha E. Price, returning to the Zulu Mission; also Rev. Albert E. LeRoy and wife, to join the Zulu Mission (see page 355).

August 14. From Boston, Miss Emily McCallum and Miss Fannie E. Burrage, returning to the Western Turkey Mission; also Miss Lilian F. Cole, who goes as an assistant in Dr. Dodd's hospital at Cesarea.

DEATH.

July 17. At Geneseo, N. Y., Rev. George W. Wood, D.D., formerly a missionary of the Board, and Secretary in New York (see page 357).

## MEMORIAL TO THE MARTYRS.

THE fund in memory of our martyred missionaries has thus early received voluntary contributions from a few of those interested. As promised, we publish the names of those who have sent in their gifts, and it is known that others have pledged: Hon. Wm. P. Ellison, Samuel C. Darling, Rev. Judson Smith, Rev. E. E. Strong, Rev. Chas. H. Daniels. Frank H. Wiggin.

## DONATIONS RECEIVED IN JULY.

### MAINE.

| | | |
|---|---|---|
| Alfred, Cong. ch. | 12 00 | |
| Brewer, 1st Cong. ch. | 6 75 | |
| Bucksport, Elm-st. Cong. ch. | 17 20 | |
| Cape Elizabeth, Sarah Cushman, | 1 00 | |
| Patten, Cong. ch. | 5 00 | |
| Perry, Cong. ch., of which 1.22 from Rev. E. P. Holton, | 6 22 | |
| Rockland, Cong. ch. | 25 58 | — 73 75 |

### NEW HAMPSHIRE.

| | | |
|---|---|---|
| Chester, Cong. ch. | 15 00 | |
| Claremont, Cong. ch. | 37 00 | |
| Dover, E. R. Brown, | 100 00 | |
| Exeter, Mrs. Elisabeth S. Hall, | 506 25 | |
| Hampton, Cong. ch. | 8 13 | |
| Jaffrey, Cong. ch. | 25 80 | |
| Lebanon, Cong. ch. | 7 00 | |
| Littleton, Cong. ch. | 11 33 | |
| Manchester, 1st Cong. ch., toward support Rev. J. P. Jones, | 100 00 | |
| Milford, 1st Cong. ch. | 30 00 | |
| New Ipswich, J. E. F. Marsh, | 5 00 | |
| Sullivan, Cong. ch. | 5 12 | — 850 63 |

### VERMONT.

| | | |
|---|---|---|
| Berlin, Cong. ch. | 20 00 | |
| Brattleboro, Mrs. Helen M. Gulliver, | 3 00 | |
| Burlington, 1st Cong. ch., 100; Friend, 25; Friend, 5, | 130 00 | |
| Cambridge, S. M. Safford, | 4 25 | |
| Cornwall, Cong. ch. | 85 35 | |
| Franklin, Cong. ch. | 10 85 | |
| Hardwick, C. E., Cong. ch. | 29 50 | |
| Londonderry, Cong. ch. | 3 00 | |
| North Hyde Park, Cong. ch., for China, | 3 00 | |
| Putney, Cong. ch. (of which 10 from Mrs. Abbie S. Taft), for work at Pao-ting-fu, | 15 00 | |
| Vergennes, Cong ch. | 10 00 | |
| West Brattleboro, Cong. ch. | 16 27 | |
| Westminster, Friend, | 2 00 | |
| Westmore, Society for Promotion of Christian Giving, | 3 00 | |
| Windsor, Mrs. Richard M. Hall, | 8 00 | |
| ———, A Blind Minister, | 2 00 | — 345 22 |
| *Legacies.* — Greensboro, Mary E. Keniston, less expenses, | | 452 29 |
| | | 797 51 |

### MASSACHUSETTS.

| | | |
|---|---|---|
| Amherst, Amherst College Alumnus, toward support Rev. E. Fairbank, 300; Student Volunteer, 1, | 301 00 | |
| Andover, Free Christian ch. | 50 00 | |
| Auburndale, Cong. ch., 30; Friend, 1, | 31 00 | |
| Berlin, 1st Cong. ch. | 8 00 | |
| Beverly, Dane-st. Cong. ch., toward support Rev. R. Winsor, | 10 00 | |
| Boston, Union of Y. P. S. C. E.'s, Roxbury, toward support Dr. W. T. Lawrence, 395; 2d ch. (Dorchester), 131.56; Winthrop ch. (Charlestown), 62.67; Pilgrim Y. P. S. C. E. (Dorchester), toward support Dr. F. C. Wellman, 45; Boylston ch. (Jamaica Plain), toward support Miss M. E. Kinney, 38.65; Roslindale Y. P. S. C. E., for native preacher, Madura, 10; E. C. C., 5; A. H. H., 1.25, | 689 13 | |

Blandford, 2d Cong. ch. 2 55
Braintree, 1st Cong. ch. 6 44
Brockton, Porter Cong. ch., toward support Rev. L. F. Ostrander and to const. Rev. L. F. Ostrander and Abbott W. Packard, H. M., 150 00
Brookline, Harvard Cong. ch., 169.95; do., Harvard ch. Brotherhood, toward support Rev. Lyman P. Peet, 205, 374 95
Cambridgeport, Pilgrim Cong. ch. 19 19
Campello, South Cong. ch., toward support Rev. H. P. Perkins, 300 00
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs, 11.18; Mrs. F. W. Damon, 1, 12 18
Chicopee, Lilla M. Harmon, 5 00
Concord, Trin. Cong. ch. 13 77
Danvers, Maple-st Cong. ch., toward support Rev. Frank A. Lombard, 636 91
Easton, Cong. ch. 15 00
Enfield, Cong. ch. 50 00
Everett, S. S. 5 00
Fitchburg, Calvinistic Cong. ch., a friend, 500.; G. P. H., 1, 501 00
Florence, Cong. ch. 21 17
Foxboro, Bethany Cong. ch., toward support Rev. W. H. Sanders, 20 20
Gilbertville, Cong. ch. 117 76
Gloucester, Trinity Cong. ch. 100 00
Gt. Barrington, 1st Cong. ch., toward support Rev. Geo. Allchin, 115 64
Hadley, 1st Cong. ch. 24 42
Hatfield, Cong. ch. 53 72
Islington, Cong. ch. 8 50
Lakeville, Precinct Cong. ch. 1 00
Lancaster, Cong. ch. 17 96
Leicester, 1st Cong. ch. 55 25
Lowell, Eliot Cong. ch., 42.; Jacob Rogers, 200, 242 00
Ludlow Centre, Cong. ch. 13 87
Lynn, Central Cong. ch., toward support Mrs. J. K. Browne, 25 65
Malden, 1st Cong. ch. 193 37
Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders, 5 50
Marlboro, Union Cong. ch. 12 00
Marshfield Hills, Cong. ch. 8 04
Merrimac, 1st Cong. ch. 13 18
Middleton, Cong. ch. 20 00
Millbury, 1st Cong. ch., toward support Rev. E. C. Partridge, 65 41
Monson, Edward F. Morris, 200 00
Newton, Friend, 15 00
Newton Center, 1st Cong ch., of which 805 toward support of missionary, 921 34
Newtonville, Central Cong. ch. 1 00
North Adams, Cong. ch., toward support of missionary, 25 00
North Brookfield, Mrs. J. E. Porter, 10 00
North Leominster, Cong. ch. 20 00
Norton, Students of Wheaton Seminary, 40 00
Pittsfield, 1st ch. of Christ, 142 38
Salem, Tabernacle Cong. ch., toward support Rev. D. S. Herrick, 50 00
Saugus, Cong. ch. 29 20
Sharon, Cong. ch., toward support Rev. W. H. Sanders, 52 85
Sheffield, Cong. ch. 3 85
Shrewsbury, Cong. ch. 15 00
South Braintree, Cong. ch. 6 00
Southwick, Cong. ch. 5 00
Springfield, Hope ch., toward support of missionary, 84.24; South ch., 70, 154 24
Sudbury, L. S. C. 20 00
Townsend, Cong. ch. 7 53
Tyngsboro, Cong. ch. 18 03
Waltham, Daniel French, 50 00
Waquoit, Cong. ch. 1 50
Ware, 1st Cong. ch. 22 00
Westfield, Union of two churches, 6 72
West Medway, 2d Cong. ch. 10 78
West Springfield, Park-st. Cong. ch. 26 62
Williamsburg, Cong. ch., toward support Rev. C. T. Riggs, 102 64
Winchendon, North Cong. ch. 140 43
Worcester, Piedmont ch., toward support Dr. and Mrs. J. B. McCord, 190.25; Plymouth Cong. ch., 103.06, 293 31
———, A friend, 3,016 90
———, Two sisters, 50 00
———, Friend of missions, 50 00
———, Friend, 162 75—9,985 83

*Legacies.*—Lee, Mary I. Bradley, by John L. Kilbon, add'l, 223 18
Monson, Wm. S. Nichols, add'l, 57 76
Southfield, Mrs. Olive L. Canfield, by Grove Gaylord, Ex'r, add'l, 190 14
Springfield, Mrs. Roxalana C. Kibbe, by H. W. Bosworth, Ex'r, add'l, 2,000 00
Winchendon, Mrs. Electa H. Brooks, by Hervey T. Raymond, Ex'r, add'l, 900 00—3,371 08

13,356 91

## RHODE ISLAND.

Providence, Beneficent Cong. ch., Memorial gift from Mrs. G. E. Luther, 25; Mrs. Charles H. Sprague, 1, 26 00

## CONNECTICUT.

Branford, Cong. ch., to const. Rev. T. S. Devitt, H. M. 62 00
Bridgeport, 1st Cong. ch. 161 77
Bristol, Cong. ch. 75 00
Canaan, Pilgrim Cong. ch. 27 20
Canton Center, Cong. ch., to const. Rev. Christopher R. Hamlin, H. M. 50 00
Chaplin, Cong. ch. 20 00
Chester, Cong. ch. 12 79
Colchester, 1st Cong. ch. 17 94
Danielson, Westfield Cong. ch. 38 79
Darien, Cong. ch. 16 90
East Canaan, Cong. ch. 4 67
East Hampton, Cong. ch. 17 92
Granby, South Cong. ch. 23 22
Greenwich, Mianus Cong. ch 1 00
Guilford, 1st Cong. ch. 75 00
Haddam, 1st Cong. ch. 18 00
Hadlyme, Cong. ch. 22 77
Hartford, Park Cong. ch., toward support Rev. A. Fuller, 159 50
Kent, 1st Cong. ch. 11 77
Litchfield, 1st Cong. ch. 62 00
Middletown, 1st Cong. ch. 34 55
New London, 1st ch. of Christ, toward support Rev. C. N. Ransom, 108 61
Newtown, Cong. ch. 11 00
North Branford, Cong. ch. 4 04
Plantsville, Cong. ch., for China, 5 00
Pomfret Center, 1st Cong. ch. 50 00
Prospect, Cong. ch. 12 00
Salisbury, Cong. ch., toward support Rev. C. E. Ewing, 43 30
Saybrook, Cong. ch. 11 36
Seymour, Cong. ch. 10 15
Southport, Cong. ch., 301; Mary C. Wakeman, 3,000, 3,301 00
Stamford, Cong. ch., for China, 11 22
Thomaston, 1st Cong. ch. 10 47
West Cornwall, Cong. ch., Pastor's La. Bible class, for work in Turkey, 1 50
West Hartford, 1st ch. of Christ, 70 98
Windsor, Edwin S. Smith, 2 00
Windham, Cong. ch. 52 75
Woodstock, 1st Cong. ch. 12 17—4,630 34

*Legacies.*—Columbia, Mary A. Preston, by Newton Fuller, Ex'r, 86 50
Cornwall, Silas C. Beers, add'l, 27 67
Enfield, Miss Mary Lusk, by Mary Field Bates, Ex'r, 485 00
Middletown, Miss H. L. Starr, by G. H. Butler, 400 00
New London, Mrs. Betsey P. McEwen, add'l, 54 00—1,053 17

5,683 51

### NEW YORK.

| | | |
|---|---|---|
| Albany, Friend, 25; do., 25, | 50 00 | |
| Angola, Miss A. H. Ames, | 5 00 | |
| Brookport, Miss E. M. Minot, | 25 00 | |
| Brooklyn, South Cong. ch. | 100 00 | |
| Busti, Eli Curtis, | 3 00 | |
| Cortland, 1st Cong. ch., toward support Rev. W. N. Chambers, | 15 00 | |
| East Bloomfield, Mrs. Eliza S. Goodwin, | 3 00 | |
| Fairport, Cong. ch. | 12 50 | |
| Geneseo, Friend, | 100 00 | |
| Mannsville, Cong. ch. | 10 00 | |
| Moravia, 1st Cong. ch., toward support Rev. J. D. Taylor, | 36 00 | |
| Mt. Sinai, Cong. ch. | 16 88 | |
| New Haven, Cong. ch., toward support Rev. J. D. Taylor, | 20 00 | |
| New York, D. Willis James, 5,000; G. G. Williams, 150; O. W. Coe, 50; Homer N. Lockwood, 20, | 5,220 00 | |
| Northville, Cong. ch. | 17 08 | |
| Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Raynolds, | 100 00 | |
| Saugerties, Cong. ch. | 5 00 | |
| Stamford, L. E. Richards, | 1 00 | |
| Walton, 1st Cong. ch. | 87 00 | |
| West Bloomfield, Cong. ch. | 23 00 | 5,849 46 |

### NEW JERSEY.

| | | |
|---|---|---|
| East Orange, 1st Cong. ch., for No. China, 2.50; Edward S. Ely, .25, | 2 75 | |
| Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, | 400 00 | |
| Newark, Kate L. Hamilton, | 5 00 | |
| Upper Montclair, Christian Union Cong. ch., toward support Rev. Chauncey Goodrich, | 300 00 | 707 75 |

### PENNSYLVANIA.

| | | |
|---|---|---|
| Montrose, Mrs. Edwin Lathrop, | 5 00 | |
| W. Pittston, Cong. ch. | 5 00 | 10 00 |

### VIRGINIA.

| | | |
|---|---|---|
| Herndon, Cong. ch. | 2 20 | |
| Poplarmount, JULIUS F. BINGHAM, for work in China and to const. HIMSELF H. M. | 100 00 | 102 20 |

### WEST VIRGINIA.

| | |
|---|---|
| Huntington, 1st Cong. ch. | 22 50 |

### DISTRICT OF COLUMBIA.

| | |
|---|---|
| Washington, Y. P. S. C. E. of 5th Cong. ch., toward support Rev. W. L. Beard, | 10 00 |

### NORTH CAROLINA.

| | |
|---|---|
| Dudley, Cong. ch. | 2 00 |

### GEORGIA.

| | |
|---|---|
| Demorest, Union Cong. ch. | 3 07 |

### MISSISSIPPI.

| | |
|---|---|
| Piney Grove, Cong. ch. | 1 00 |

### LOUISIANA.

| | |
|---|---|
| Roseland, Cong. ch. | 2 80 |

### TENNESSEE.

| | | |
|---|---|---|
| Crossville, Cong. ch. | 1 00 | |
| East Lake, Cong. ch. | 30 00 | |
| Robbins, Cong. ch. | 5 00 | 36 00 |

### INDIANA.

| | | |
|---|---|---|
| Fort Wayne, Plymouth Cong. ch. | 7 50 | |
| Terre Haute, 1st Cong. ch., a friend, | 1 00 | 8 50 |

### MISSOURI.

| | | |
|---|---|---|
| Kansas City, 1st Cong. ch. | 140 97 | |
| Grant City, R. B. Ross, | 2 80 | 143 77 |

### OHIO.

| | | |
|---|---|---|
| Ashtabula, 2d Cong. ch. | 5 05 | |
| Chagrin Falls, Cong. ch. | 13 45 | |
| Cleveland, Euclid-av. Cong. ch., 52.92; Hough-av. Cong. ch., 26.63; Lake View Cong. ch., 11, | 90 55 | |
| Columbus, Mayflower Cong. ch. | 7 25 | |
| Hudson, Cong. ch., to const., with prev. dona., CARL CASE, H. M. | 15 50 | |
| Huntsburg, Cong. ch. K. E. Soc. | 11 47 | |
| Kinsman, 1st Cong. and Presb. ch. | 25 00 | |
| Lexington, Cong. ch. | 15 00 | |
| Litchfield, Cong. ch. | 10 00 | |
| Oberlin, Wm. M. Mead, 15; Rev. James Rain, 10; Mrs. L. G. B. Hills, 10, | 35 00 | |
| Painesville, 1st Cong. ch., of which 25 from Margaret Murray, | 74 00 | |
| Ruggles, Friend, | 5 00 | 307 27 |
| *Legacy.* — Atwater, J M. Alden, by Gideon Seymour, Ex'r, add'l, | | 33 58 |
| | | 340 85 |

### ILLINOIS.

| | | |
|---|---|---|
| Aurora, New England Cong. ch., toward support Rev. W. M. Stover, | 40 00 | |
| Bureau, Cong. ch. | 5 00 | |
| Canton, Cong. ch. | 26 66 | |
| Champaign, Cong. ch. | 68 24 | |
| Chicago, 1st Cong. ch., 200.94, toward support Rev. D. Z. Sheffield; Warren-av. Cong. ch. 7; Union Park Cong. ch., Mrs. Jennie Ford, toward support Rev. F. E. Jeffery, 5; Mizpah chapel, 17; F., 150; F., 150, | 529 94 | |
| Clifton, Cong. ch. | 4 00 | |
| Cobden, Union Cong. ch. | 2 45 | |
| Creston, Cong. ch. | 6 68 | |
| Delavan, R. Hoghton, toward support Rev. W. P. Sprague, | 25 00 | |
| East St. Louis, Cong. ch. | 5 25 | |
| Evanston, 1st Cong. ch., toward support Rev. D. C. Greene, | 60 00 | |
| Galva, Cong. ch. | 42 59 | |
| Kangley, Union Cong. ch. | 2 50 | |
| Lacon, Cong. ch. | 21 00 | |
| La Harpe, Cong. ch., Lucy S. Maynard, | 5 00 | |
| La Salle, Cong. ch., toward support Rev. J. C. Dorward, | 30 00 | |
| Moline, 1st Cong. ch. | 67 89 | |
| No. Aurora, Cong. ch. | 4 00 | |
| Oak Park, 2d Cong. ch. | 3 47 | |
| Ottawa, 1st Cong. ch., toward support Rev. J. C. Dorward, | 39 59 | |
| Toulon, Cong. ch. | 2 50 | |
| West Pullman, Cong. ch. | 10 23 | 1,001 99 |
| *Legacy.* — Pittsfield, Mrs. P. B. Purkitt, less expenses, | | 592 82 |
| | | 1,594 81 |

### MICHIGAN.

| | | |
|---|---|---|
| Bradley, Cong. ch. | 1 00 | |
| Custer, 1st Cong. ch. | 2 63 | |
| Deerfield, 1st Cong. ch. | 2 80 | |
| Detroit, 1st Cong. ch., 65; Boulevard Cong. ch., 17, | 82 00 | |
| Eastport, Cong. ch. | 1 00 | |
| Grand Rapids, Plymouth Cong. ch., Mis. Soc. for catechist, Madura, | 10 00 | |
| Hopkins, Cong. ch. | 3 50 | |
| Lansing, Pilgrim Cong. ch., of which 20 from W. S. Leonard, | 20 77 | |

Muskegon, 1st Cong. ch. 34 44
Olivet, 1st Cong. ch. 19 06
Red Jacket, Cong. ch. 34 55
Roscommon, D. C. Matheson, 1 00
St. Johns, 1st Cong. ch. 38 13
Tyrone, 1st Cong. ch. 4 00
Wayland, Cong. ch. 1 25
——, Friend, 50 00——306 13

### WISCONSIN.

Delavan, Cong. ch. 10 43
Eldorado, Cong. ch. 1 65
Falun, Cong. ch. 7 75
Fond du Lac, Cong. ch. 30 76
Fulton, Cong. ch. 5 05
Mazomanie, Cong. ch. 14 57
Mukwonago, 1st Cong. ch. 20 00
Oshkosh, Plymouth Cong. ch., 47.30; 1st Cong. ch., 20, 67 30
Raymond, Rev. L. B. Nobis, 20 00
Rio, Cong. ch. 13 52
Whitewater, Cong. ch. 15 00——206 03

### IOWA.

Alexander, 1st Cong. ch. 2 09
Centerville, Swedish Cong. ch. 7 18
Clear Lake, Rev. R. R. Wood, 10 00
Council Bluffs, 1st Cong. ch. and Sab. sch. 56 03
Davenport, Horace T. Bushnell, 10 00
Eddyville, Cong. ch. 6 00
Fayette, Cong ch. 13 00
Grand River, Cong. ch. 1 55
Grinnell, Cong. ch., toward support of missionary, 310 30
Iowa City, Anna L. Andrews, 25 00
Muscatine, W. F. Johnson, 10 00
Rowan, Cong. ch., 4.12; through Rev. S. A Martin for Bible reader in India, 10; Rev. S. A. Martin, 5, 19 12
Sheldon, Cong. ch. 17 41
Tabor, Cong. ch. 72 70
Waterloo, Rev. M. K. Cross, 10 00
Williamsburg, Welsh Cong. ch. 17 50—— 587 88

### MINNESOTA.

Barnesville, Cong. ch. 7 35
Cottage Grove, Cong. ch. 2 00
Ellsworth, Cong. ch. 1 82
Franconia, Swedish Cong. ch. 2 20
Freeborn, Cong. ch. 4 00
Freedom, Cong. ch. 3 43
Mantorville, 1st Cong. ch. 24 00
Minneapolis, Plymouth Cong. ch. 67 50
St. Paul, Bethany Cong. ch. 10 02
Silver Lake, Bohemian Free Ref. ch. 5 00
Wabasha, 1st Cong. ch. 7 60——134 92

### KANSAS.

Alton, Cong. ch. 3 60
Antrim, L. C. and Lenna Gibbs, 3 00
Clay Center, Clarence Eastman Mem. ch. 5 00
Kiowa, Cong. ch. 25 00
Newton, Tillie Tangemann, for catechist, India, 10 00
Onaga, Cong. ch. 3 53
Vienna, Cong. ch. 3 69——53 82

### NEBRASKA.

Ainsworth, Cong. ch. 20 00
Arcadia, 1st Cong. ch. 3 11
Daily, Cong. ch. 2 00
Lincoln, Butler-av. Cong. ch. 2 84
McCook, Ger. Cong. ch. 59 00
Newcastle, Cong. ch. 4 00
Omaha, 1st Cong. ch. 22 76
Paisley, Cong. ch. 5 75
——, Collections Neb. campaign meetings, 10 00——129 46

### CALIFORNIA.

Avalon, Cong. ch. 10 38
Belmont, Rev. W. H. McDougall, 10 00
Pacific Grove, Mayflower Cong. ch. 12 60
Pasadena, 1st Cong. ch., 92.23; Charles E. Daniels, 4.25, 96 48
Sebastopol, Cong. ch. 50——129 96

### OREGON.

Ashland, 1st Cong. ch. 4 00
Cedar Mills, Abraham Riechen, 10 00
Portland, Hassalo-st Cong. ch., 10.20; Henry Binnian, 5, 15 20——29 20

### COLORADO.

Boulder, 1st Cong. ch., to const., with prev. dona., Harriet Isabelle Bliss, H. M. 50 25
Lyons, 1st Cong. ch. 11 40——61 65

### WASHINGTON.

Ahtanum, Cong. ch. 8 00

### NORTH DAKOTA.

Forman, Cong. ch. 3 60

### SOUTH DAKOTA.

Bonhomme, Cong. ch. 5 47
Milbank, Augusta D. Hall, 1 00
Mission Hill, Cong. ch., La. For. Mis. Soc. 5 00
Tyndall, Cong. ch., 8.18; 1st Cong. ch., add'l, 1.50, 9 68
Webster, Cong. ch. 15 06
Wolf Creek, Christ Rudoner Ger. Cong. ch., for China, 50——36 71

*Correction:* — In March *Herald*, Grand Rapids, 1st Cong. ch., 35.50, should read Rapid City, 1st Cong. ch., 35.50.

### WYOMING.

Cheyenne, 1st Cong. ch. 30 15

### UTAH.

Salt Lake City, 1st Cong. ch. 121 10

### OKLAHOMA.

Kingfisher, Friend, 200 00

### DOMINION OF CANADA.

Province of Quebec, Montreal, David Currie, 10 00

### FOREIGN LANDS AND MISSIONARY STATIONS.

Hawaiian Islands, Honolulu, Mrs. M. S. Rice, for work in aid of Armenians, 1,000; two friends, 7.50, 1,007 50
South Africa, Natal, a thank offering from three missionaries, 75 00
Austria, Pisek Cong. ch., 2.06; Bohmisch-Skalitz Cong. ch., 4.21, 6 27—1,088 77

## MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Sarah Louise Day, Boston,
*Treasurer.* 5 00
For several missions in part, 12,576 82—12,581 82

From Woman's Board of Missions of the Interior.

Mrs. S. E. Hurlbut, Evanston, Ill., *Treasurer.* 3,115 75

| | | |
|---|---|---|
| For Mrs. E. S. Wheeler's salary, | 192 60 | |
| For Miss Gage's bal. due mission, | 85 00 | |
| For Bible women's salaries, | 157 60 | —3,530 35 |
| | | 16,112 17 |

## MISSION SCHOOL ENTERPRISE.

| | |
|---|---|
| Maine.—Augusta, Y. P. S. C. E. of South Cong. ch., 5; South Berwick, Y. P. S. C. E., 5.08, | 10 08 |
| New Hampshire.—Concord, South Cong. Sab. sch., 10.76; Hancock, Y. P. S. C. E., 5; Littleton, Y. P. S. C. E., of which 5 for China, 54, | 69 76 |
| Massachusetts.—Ballardvale, Y. P. S. C. E. of Union Cong. ch., 11.42; Becket, Sab. sch., for China, 8; Belmont, Plymouth Cong. Sab. sch., for China, 7.25; Cambridge, Sab. sch. of 1st Cong. ch., 20; Dedham, Allin Y. P. S. C. E., 5; Lynnfield, Y. P. S. C. E., 2d Cong. ch., 5; North Leominster, Y. P. S. C. E., 2; Somerville, Broadway Y. P. S. C. E., 14.82; South Framingham, Y. P. S. C. E., Grace Cong. ch., for Madura, 25, | 98 49 |
| Rhode Island. — Chepachet, Y. P. S. C. E. | 10 00 |
| Connecticut. — Granby, South Cong. Sab. sch., 6.78; Higganum, Sab. sch., 7.44; Norwich, 1st Cong. Sab. sch., 23.50, | 37 72 |
| New York. — Brooklyn, Willoughby-av. Sab. sch., 25; New York, Broadway Tabernacle Sab. sch., 30, | 55 00 |
| New Jersey. — Montclair, 1st Cong. Sab. sch., 10; Passaic, Y. P. S. C. E., for East Turkey, 5, | 15 00 |
| Pennsylvania.—Slatington, Sab. sch. | 5 00 |
| Michigan.—Benton Harbor, Y. P. S. C. E., 10; Muskegon, 1st Cong. Sab. sch., 8.11, | 18 11 |
| Iowa.—Alexander, Y. P. S. C. E., 1.32; Fayette, Y. P. S. C. E., 3; Long Creek, Welsh Cong. Sab. sch., 3.50; Rowan, Y. P. S. C. E., 3.25; Junior, 1, | 12 07 |
| Kansas.—Richmond, Central Union Cong. Sab. sch., | 3 10 |
| California.—Chula Vista, Y. P. S. C. E., for India, | 25 00 |
| Colorado.—Lyons, 1st Sab. sch. | 4 90 |
| Mexico.—Jiminez, Y. P. S. C. E. | 3 47 |
| | 367 70 |

### MICRONESIAN NAVY.

| | |
|---|---|
| Maine.—Calais, 1st Cong. Sab. sch. | 10 00 |
| Massachusetts.—Northampton, Frances H. Look, | 25 |
| Connecticut. — Southport, Sab. sch., 5; New Britain, South Cong. Sab. sch., 20, | 25 00 |
| Illinois.—Glencoe, Sab. sch. | 15 00 |
| Kansas. — Topeka, Central Cong. ch., toward support Mrs. Thomas Gray, 6.05; Central Cong. ch., do., 78.98, | 85 03 |
| | 135 28 |

### FOR SUPPORT OF YOUNG MISSIONARIES.

| | |
|---|---|
| Missouri. — Breckenridge, Y. P. S. C. E., 5; Neosho, Y. P. S. C. E., 1.75; for De-Forest Fund, | 6 75 |
| Illinois.. — Algonquin, Y. P. S. C. E., 2.50; Aurora, Y. P. S. C. E., 10; Bowen, do., 25; Chicago, Y. P. S. C. E., Cortland St., 1.85; do., Gross Park, Y. P. S. C. E., 1; Dwight, Y. P. S. C. E., 5; Plainfield, do., 10; all for MacLachlan Fund, | 55 35 |
| Michigan.— Belding, Y. P. S. C. E., 6.15; East Lake, do., 2.80; Eastport, do., 5; Jackson, Y. P. S. C. E., Plymouth ch., 3; Upton Works, Y. P. S. C. E., 25th-st. Cong. ch., 5; all for Lee Fund, | 21 95 |
| Wisconsin.— Eagle River, Y. P. S. C. E., 5; Lake Mills, do., 5; Tomahawk, do., 4; all for Olds Fund, | 14 00 |
| Iowa. — Dunlap, Y. P. S. C. E., 5; Glenwood, do., 10; Lake View, do., 13; Marshalltown, Y. P. S. C. E., 1st, 5; Red Oak, do., 2.07; Traer, Y. P. S. C. E., 10; all for White Fund, | 45 07 |
| Minnesota. — Barnesville, Junior C. E. Soc., for Haskell Fund, | 1 00 |
| Nebraska. — Fremont, Y. P. S. C. E., 7.50; Geneva, do., 5.25; Scribner, do., 10; all for Bates Fund, | 22 75 |
| | 166 87 |

### CONTRIBUTIONS FOR THE DEBT.

| | |
|---|---|
| Massachusetts. — Springfield, Mrs. Wm. Birnie, | 100 00 |
| *Correction.* — In August *Herald*, Sudbury, Mass., L. S. C., 40, should be 20 (the other 20 being for regular work), | 20 00 |
| | 80 00 |

### ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

| | |
|---|---|
| New Hampshire. — Littleton, Y. P. S. C. E., for use Miss A. H. Bradshaw, | 5 00 |
| Vermont. — Salisbury, Y. P. S. C. E., for catechist, Madura, | 10 00 |
| Massachusetts. — Boston, Susan J. Loder, for Ponasang Hospital, 25; do., two friends, for work, care Mrs. H. T. Perry, 20; do., (Jamaica Plain) Boylston ch., for use Miss M. E. Kinney, 13; Franklin, Mrs. Wm. M. Thayer, for Theological Seminary, Foochow, 5; Holyoke, 1st Cong. Sab. sch., for school, care Rev. E. S. Hume, 26; Lincoln, Y. P. S. C. E., for work, care Rev. E. Fairbank, 27; Palmer, Mrs. C. W. Bennett, for Theological Seminary, Foochow, 5; Springfield, Mrs. Wm. Birnie, for Theological Seminary, Foochow, 50; do., Wm. H. Heywood, for do., 25; do., H. Cowl, for do., 5; Wellesley, Y. W. C. A. of Wellesley College, for use of Miss M. M. Patrick, 15; Whitinsville, Y. P. S. C. E., for work, care Rev. R. A. Hume, 60; Worcester, Plymouth ch., for Theological Seminary, Foochow, 250; do., Y. P. S. C. E. of Plymouth ch., for work, care Rev. H. G. Bissell, 48.25; do., Pilgrim, Y. P. S. C. E., for school in Ceylon, 9.90, | 584 15 |
| Connecticut. — Ansonia, through Miss J. L. Graf, for needy school girls, care Mrs. W. C. Dewey, 12.20; Hartford, 1st Cong. ch., Home Study Dept., for Theological Seminary, Foochow, 10; do., W. C. Hawks, for do., 10; Meriden, 1st Cong. ch., Chinese class, for work, care Rev. C. R. Hager, 8; New London, Chinese scholars of 1st ch. of Christ, for work, care Rev. C. A. Nelson, 5; Windham, Rev. F. H. Means, for work, care Rev. E. Fairbank, 50, | 95 20 |
| New York. — Clifton Springs, J. A. Sanders for students, care Rev. C. S. Sanders, 50; Hague, Rev. L. C. Partridge, toward house for Rev. E. C. Partridge, 20; Moravia, Mrs. C. L. Tuthill, for Amanzimtote Seminary, 200; New York, Olivia E. P. Stokes, 250, and Caroline Phelps Stokes, 250, for Inanda Girls' School; Smyrna, Cong. ch., for work, care Rev. W. N. Chambers, 60; Youngstown, Mrs. J. Anderson for Ponasang Hospital, 2, | 832 00 |
| New Jersey. — Stockholm, Josephine, Sarah, and Mary Walther, for use of Dr. H. N. Kinnear, | 10 00 |
| Pennsylvania. — Allegheny, through Rev. A. H. Claflin, for Amanzintote Seminary, 21.31; Philadelphia, Samuel D. Jordan, for Lend-a-Hand Fund, Ceylon, 5, | 26 31 |

MARYLAND. — Baltimore, the mother of the late Wm. Cross Moore, for him and in his name, advance payment for Armenian orphans (prev. acknowledged, 1,510), 116 00

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MINNESOTA. — Minneapolis, ———, for Talas Boys' School, care Rev H. K. Wingate, 15; St. Paul, Thomas Race, Ponasang Hospital, 5; Winona, Jennie E. Tearse, for Foochow Theological Seminary, 5, 25 00

IOWA. — Grinnell, Rev. Geo H. White, for work, care Rev. Geo. E. White, 28; Muscatine, Mrs. E. D. Blackwell, for do., 20; Tabor, Y. W. C. A. of Tabor College, for work, care Miss E. M. Chambers, 14.54, 62 54

KANSAS. — Salina, Thomas Jodon, for work, care Miss E. B. Fowler, 5 00

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CALIFORNIA. — San Diego, Minnie Shaffuet, for pupil, care Miss E. J. Newton, 10 00

MONTANA. — Missoula, Mrs. Frank Thomas, for native teacher, care Mrs. M. M. Webster, 15 00

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| Donations received in July, | 55,346 91 |
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**Total from September 1, 1900, to July 31, 1901: Donations, $442,696.69; Legacies, $117,835.75 = $560,532.44.**

### TWENTIETH CENTURY FUND.

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| MASSACHUSETTS. — North Brookfield, a friend, 10; Waltham, Trinitarian ch., a friend, 50, | 60 00 |
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| | 1,907 88 |
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| | 76,844 73 |

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| DISTRICT OF COLUMBIA. — Washington, M. L. Taylor, | 10 00 |
| | 222 50 |

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| NEW HAMPSHIRE. — Warner, Cheerful Workers, | 2 00 |
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| CONNECTICUT. — Bridgewater, Mrs. and Miss Young and Mrs. Sanford, | 3 00 |
| OHIO. — Ashland, Mrs. Alice M. Williams, 5; Aurora, Y. P. S. C. E., 2; Oberlin, Oberlin College Students Mis. Fund, 232.66, | 239.66 |
| ILLINOIS. — Chicago, through W. B. M. I. | 12 00 |
| WISCONSIN. — Williams Bay, Rev. W. R. Dixon, | 1 00 |
| MINNESOTA. — Silver Lake, Boh. Free Ref. ch. | 10 00 |
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| HAWAIIAN ISLANDS. — Hilo Branch Hawaiian W. B. M. | 10 00 |
| INDIA. — Bombay, through *Dnyanodaya*, | 63 01 |
| Through Canada Cong. For. Miss. Soc. | 25 |
| | 908 42 |
| Previously acknowledged, | 2,922 03 |
| | 3,830 45 |

# For Young People.

## JAMES CHALMERS, OF NEW GUINEA.

(CONTINUED.)

Our story of this remarkable man, given last month, left him as he was beginning his tours in his missionary vessel along the New Guinea coast.

He deliberately made up his mind that, come what would, he would go unarmed, and later on in his life he could say that only once while in New Guinea had he carried a weapon. His belief was that a man was safer without arms than with them. Great care was always taken in landing to see the chief and make him a present, and above all to show no fear. At many places the people were impudent, and it was not deemed best to land. Of one place where Mr. Chalmers landed he writes that he soon had an admiring crowd around him, and he describes his reception: —

"I was dressed in white, with black leather boots. Sitting on a veranda, some, more daring than others, would come up, touch my shirt and trousers, bite their fingers and run away. Again and again this was done by the bold ones, who always eyed my boots. After consultation, one old woman mustered courage, came up, touched my trousers, and finally my boots. She was trembling all over, but, horror of horrors! To add to her fear, lifting my foot, I pulled my boot off; she screamed and ran, some others setting out with her, and did not stop until quite out of sight."

The story of another landing in Mr. Chalmers' volume we quote as illustrating numerous other experiences, showing the shyness of the people, their great willingness to receive the white man, and the coolness and bravery of Mr. Chalmers in the midst of perils which he often encountered.

"The tide was far out when our boat touched the beach. A crowd met us, and in every hand was a club or spear.

"An elderly woman came close up to the boat, saying, 'You must not land, but I will take the present, or,' pointing to a young man close by, 'he will take it for his father,' he being the chief's son. 'No; I must see the chief for myself; but the son I should like to know, and will give him a present too.' Springing ashore, followed by the mate, a fine daring fellow, much accustomed to roughing it on the diggings, and not the least afraid of natives, I walked up the long beach to the village, to the chief's house. The old man was seated on the platform in front of the house, and did not even deign to rise to receive us. I told him who I was, and the object of my coming. He heard me through, and treated the whole as stale news. I placed my present on the platform in front of him, and waited for some word of satisfaction; but none escaped the stern old chieftain. Presents of beads were handed to little children in arms, but indignantly returned. Loud laughing in the outskirts of crowd and a little jostling. 'Gould,' said I to the mate,

'I think we had better get away from here; keep eyes all round, and let us make quietly to the beach.' To the chief I said, 'Friend, I am going; you stay.' Lifting his eyebrows, he said 'Go.'

"We were followed by the crowd, one man with a large round club walking behind me, and uncomfortably near. Had I that club in my hand, I should feel a little more comfortable. When on the beach we saw the canoes had left the vessel, and were hurrying ashore; our boat was soon afloat, still we had some distance to go. I must have that club, or I fear that club will have me. I had a large piece of hoop iron, such as is highly prized by the natives, in my satchel; taking it, I wheeled quickly round, presented it to the savage, whose eyes were dazzled as with a bar of gold. With my left hand I caught the club, and before he became conscious of what was done I

THE MAN CATCHER.

was heading the procession, armed as a savage, and a good deal more comfortable. We got safely away."

Mr. Chalmers says that scenes like that shown in the picture given above were constantly occurring at the time of their landing. The "Man Catcher," as it is called, has in it a spike, so that when the loop is thrown over the neck of the man who is wanted for a cannibal feast, he is not merely caught but killed, the spike piercing the base of the brain. But Mr. Chalmers was able to say, after he had been there some years, that all these things were changed, and that in the towns he had visited there were no longer any cannibal ovens and no desire for skulls.

But the fighting propensities of the natives have been hard to overcome.

Mr. Chalmers himself fell a victim at last to this passion of the New Guineans. At almost numberless times did he interpose between those who were hotly engaged in efforts to kill each other. Scenes like that shown in the cut on the next page were not uncommon. At this particular time he was at Delena, where Kone, a chief, had offered a site for a mission house, the people attending the Sunday services in good numbers. But the peaceful outlook was soon clouded, for the natives learned that they were to be attacked by the Loto tribe. Fighting began at daylight, and there were loud calls for Mr. Chalmers to join the fight. Instead, he rushed unarmed between the combatants, crying out *maino* (peace)! The fighting stopped, the people being awed by such a bold procedure on the part of a white man. Mr. Chalmers walked through the village and disarmed one or two men. Among others present was Arua, a great sorcerer, who on a former visit had vowed vengeance against the missionary. But Mr. Chalmers, with great coolness and tact, took his weapons from Arua, and taking his arm, walked him away and made him promise to stop fighting. But the conflict broke out again, as more warriors arrived in their canoes, and Mr. Chalmers was summoned from his tent to save the life of his friend, Kone. He rushed hatless into what he calls "a crowd of painted fiends," and amid the rattle of spears and clubs, he was hit on the head and arm, but succeeded in stopping the fray. After the affair was over he wrote: "My head aches a little. Had I been killed, I alone should have been to blame, and not the natives." Just why he should have said this we do not see, except as he felt that he should not have risked his life in such a way.

The two volumes of "Work and Adventure in New Guinea" and the "Life of Chalmers" are full of incidents like these, and yet other similar stories of his later years will doubtless be given when the fuller life of this great missionary shall be written.

As we write, no exact account of the manner of Mr. Chalmers' death has been received. It may be months before the story can be told, and not until some of those who took part in the murderous affair shall have been reached by the gospel message and been converted. All that is known is that Mr. Chalmers and another young missionary, Mr. Tomkins, with twelve native young men who were in training as evangelists, were off on one of their customary tours along the coast, but in a new section which had been visited but once or twice before, and that on April 7 their schooner was surrounded by canoes. As he had done so often before, Mr. Chalmers and his companions entered a boat and rowed ashore, and this was the last that was seen of them. After a time the native canoes came out and threatened the schooner, which was obliged to sail away. It was such an ending as might have occurred scores of times before, and the wonder is that it did not so happen at an earlier date. But God kept his servant till his work was done, and perhaps by his tragic death he may hasten the end to which he was ever eager to give his life, the speedy evangelization of New Guinea.

The natives for whom he labored could not pronounce his name, and the nearest approach to it was to call him Tamate. By this name he was known

all along the coast of New Guinea, where his personal influence was felt even by thousands who had not accepted his Christian teachings.

His death has called out some remarkable testimonies from men in the highest rank in Great Britain. Sir Cyprian Bridge, who as Vice-Admiral of the British Navy was formerly in command on the Australian station, had occasion to know Mr. Chalmers well, and he writes to the *London Times*:—

STOPPING A FIGHT.

"His vigilance, cheeriness, readiness of resource, and extraordinary influence over native savages made his help quite invaluable. I can honestly say that I do not know how I should have got on without him. He had an equal power of winning the confidence of savages quite unused to strangers, and the respect, and even love, of white seamen. It is difficult to do justice in writing to the character of this really great Englishman. One had only to know and live with him in out-of-the-way lands to be convinced that he was endowed with the splendid characteristics which distinguished our most eminent explorers and pioneers."

We cannot better close our brief account of this great man than in the words of Admiral Erskine, of the British Navy, who saw much of Mr. Chalmers in New Guinea, and who, after testifying of his extraordinary services, says: "It would be entirely in keeping with his Christian character — a humble follower of the Great Example — if his last thoughts and fervent prayers were offered up in the last bitter hour for the poor benighted savages who unwittingly have done to death their truest friend and benefactor."

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